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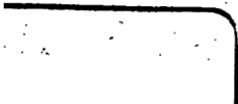
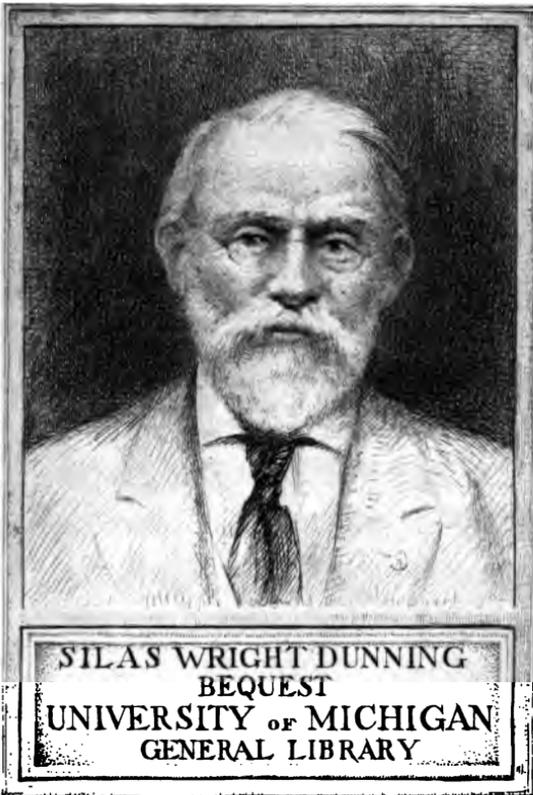
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Tahsin-at-Din

THE
L O V E S
OF
CAMARÚPA and CÁMALATÀ,
AN ANCIENT INDIAN TALE.

ELUCIDATING THE
CUSTOMS and MANNERS of the ORIENTALS.

In a Series of ADVENTURES of
Rajah Cámarúpa, and his Companions.

TRANSLATED FROM THE PERSIAN

BY WILLIAM FRANKLIN,
Lieutenant on the Honourable the East India Company's
Bengal Establishment.

L O N D O N:
PRINTED FOR T. CADELL, IN THE STRAND.

M DCCXCIII.



T O

SIR WILLIAM JONES, KNIGHT,

ONE OF THE JUDGES OF THE
SUPREME COURT OF JUDICATURE IN BENGAL,

AND PRESIDENT OF THE
SOCIETY INSTITUTED AT CALCUTTA
FOR INQUIRING INTO THE ANTIQUITIES,
ARTS, SCIENCES, AND LITERATURE
OF ASIA,

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IS MOST RESPECTFULLY INSCRIBED,

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to

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viii P R E F A C E.

to be informed, that at the recommendation of the President of that Society, the Translator was induced to devote a considerable portion of his leisure hours to the present work; and should the attempt receive the approbation of a learned and enlightened Public, he shall not deem his time and labour inefficiently employed.

RAJAH

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RAJAH

RAJAH CÁMARÚPA.

HISTORIANS relate, that in the city of Oude, in the empire of Hindostan, there formerly reigned a prince, whose name was rajah Peti. This monarch was renowned throughout the universe for his excellent government, and strict justice; but heaven had not yet granted him a son, who might assist him in

the cares of the state, and to whom he might transmit the empire after his decease. To obtain this desirable event, the rajah was constantly soliciting the prayers and intercessions of the dervishes, and other holy men of his court; of whom one of the most respectable, on account of the sanctity of his life and the sweetness of his manners, named Gyán Achárya, assured the king, that he should ere long obtain the desire of his heart; and to be short, the rajah's favourite wife discovering signs of pregnancy, in due time a son was born, whom the prince immediately named Cámarúpa.

The

RAJAH CAMARUPA. 3.

The story relates, that Cámarúpa passed on until he arrived at his fifteenth year, during which time he had made a wonderful progress in every branch of education and science, and was esteemed by all, the most accomplished prince of his time.

Having taken a great delight in the pleasures of the chase, his father the rajah determined to indulge his inclinations; and that he might enjoy his favourite diversion the more pleasantly, he built an elegant hunting-seat for him in the center of a spacious forest, abounding in all sorts

4. RAJAH CAMARUPA.

of game, and adorned with lofty trees, and streams of delicious water. No expence was spared to render this abode as perfect as possible. Here the prince Cárurúpa, and six of his favourite companions, young men of his father's court, used to divert themselves in the pleasures of the chace for many days together.

Of these young men, the story informs us, the following were the names: The first was Mitra Chandra, son to the vizier of rajah Peti, a most accomplished young man, who bore an excellent character at court for his
fidelity

fidelity upon all occasions. This youth was more beloved by the prince, than any of the rest. The second young man was named Vidyá Chandra, the son of Pundit Rajah, a person eminent for his learning, and accomplishments in the polite arts. The third was Dhanwantari Tubeel, who attached himself to the study of physic, and had made a considerable progress in that very respectable profession. The fourth was Chitra Mana, a painter of great excellence. The fifth was Mániskya Chandra, a jeweller, who professed a wonderful knowledge of precious stones, and was looked

6 RAJAH CAMARUPA.

upon as a skilful master. The sixth and last was Calávat Raza Ranga, famous for his skill in music. All these young men were attached to Cámarúpa by the strictest ties of friendship and affection, and were never separated from him.

This party having one day spent their time in merriment at the hunting-feat above mentioned, in the evening a most sumptuous entertainment was prepared, where the banquet was enlivened by the choicest musicians and dancers, and wine of the first quality was served up in cups of pure gold
by

by the hands of youthful cup-bearers, whose cheeks outvied the blushing rose. They continued to a late hour of the night, when, wearied with pleasure, they retired to their repose, each to his separate apartment.

Rajah Cámarúpa, on falling asleep, had the following remarkable dream. He thought that being in company with his beloved friend Mitra Chandra, they on a sudden found themselves at the gate of a magnificent city, fair and glorious as the sun, and of such exquisite splendour as the eye had never seen, nor travel-

lers had ever described. Adjoining to the city walls, was a garden of most elegant appearance, adorned with graceful cypress trees, and fountains of delicious water. Into this garden the prince and his friend entered, but they had not been long there, when the keepers of the place approaching informed them, that the princess Cámalatà, daughter of the sovereign of Serendip, was then in the garden, having come thither for the purpose of taking her accustomed recreation. Upon this intelligence, rajah Cámarúpa and his friend Mitra Chandra, much astonished, were fearful of giving

giving offence; and not having an opportunity of retreating, retired underneath a shrubbery of roses, where they concealed themselves. In the mean time the princess Rana Kaam Lettai, in the bloom of youth and beauty, and breathing forth all the fragrance of the early spring, attended by her damsels, visited the garden, to recreate themselves with the sweetness of the air and the perfumes of the roses. While they were thus employed, one of the attendants upon the princess happening to approach the shrubbery where the men were concealed, perceived the rajah and his companion sit-

ting on the ground, and immediately going up to them, thus addressed them: "Rude strangers! from whence do you thus intrude upon the privacy of our mistress, and who are ye?"

Rajah C amar upa upon this replied, "Fair Lady, the person whom you see before you, is the son of Rajah Peti, the sovereign of the kingdom of Oude; and this is his friend Mitra Chandra. Having partaken of the pleasures of the chase, we chanced to stray towards this delicious garden, and you coming unexpectedly, we had

“ had no time to retreat; we
 “ accordingly concealed ourselves
 “ under this shrubbery, in order
 “ that we might not, by our ap-
 “ pearance, give offence. As
 “ we are therefore strangers here,
 “ we hope the rights of ho-
 “ spitality will not be vio-
 “ lated.”

The attendant, without reply-
 ing to this address, hastened back
 to her mistress, and related the
 affair to her. Rana Kaam Let-
 taü upon this intelligence be-
 came enraged, and the blush of
 virgin modesty, heightened with
 discon-

discontent, appearing in her
cheek, a suffusion in colour like
the rose overspread it. Looking
then on her attendants, she or-
dered them instantly to go and
acquaint the king her father with
the circumstance, that he might
inflict a proper punishment upon
the insolent strangers, who had
thus violated the rights and pri-
vileges of good manners. But
one of her friends then in com-
pany, the beautiful Cámacatà,
thus interceded for the strangers:
“ Mistress! it were better first
“ to hear the apology of these
“ youths; they may perhaps un-
“ know-

“ knowingly have committed this
 “ offence, and mercy and kind-
 “ nefs to strangers are ever most
 “ acceptable to the Deity.”

Softened by this address, the
 princefs commanded her favourite
 to introduce the strangers to her
 presence; she joyfully obeying,
 approached them in a most
 graceful manner, and desired
 them to accompany her to the
 Rana her mistress, assuring them
 that they should meet with the
 kindest treatment. Cámarúpa and
 his friend, elated with joy at this in-
 telligence, followed the young lady,
 and soon arrived in the presence
 of

of the Rana Kaam Lettai, whose beauty made such instantaneous impression upon the young prince, that at the first sight of her he fell motionless to the earth. The princess, filled with grief at the situation of the beautiful young man, who had unknowingly taken possession of her heart, approached him, and placing his head on her lap, she poured upon his cheek the contents of a phial of rose-water, which she happened to have about her. This application restored the rajah to his reason, when casting his eyes upon her enchanting face, and from the bottom of his heart fetching a deep

deep sigh, he at once broke out into passionate exclamations. In short, they immediately became enamoured with each other; while his friend Mitra Chandra became enraptured of the beauty of the generous lady who had so nobly stood up in their defence. These four faithful lovers delivering themselves up totally to their all-powerful passion, the time flew on in the most pleasing manner, when the rajah Cámarúpa suddenly awaking from his dream, found himself in his own chamber.

The

The prince thus undeceived, uttered a loud shout, and instantly swooned away. His friends and companions, alarmed at so unaccustomed a noise, quickly rushed into his apartment, where they found him in the state already described. Grieved at the sight, they set up a loud lamentation, when the prince once more recovered from his trance, and cast his eyes wildly around him, in search of his beloved Cámalatà ; but not perceiving her, his grief became excessive, and he again became motionless, until at length, by the assistance of Dhanwantari, who,

who, as above mentioned, was well skilled in physic, they once more brought him to his senses; when, after weeping bitterly for the loss of his mistress, they quitted the forest all together, and carrying him to his own palace, informed the king his father, and the princess Rûpa Swarûpa his mother, of the unhappy accident that had befallen him.

The king distracted at this event, assembled the most skilful physicians of his kingdom, and requested them to alleviate the pitiable state of his son's mind. After much consultation, they gave it as their opinion, that from the ex-

cessive violence of the disorder, and his son's perturbed imagination, nothing more at present could be done, than to administer beverages which were of the lightest kind, and pleasant to the palate; and these, with being kept quiet, were all that they could advise.

All this was done, but with no effect; the image of his dear mistress still haunted the mind of the unfortunate young Rajah, who having forgot her name, which he had learned in his sleep, grew quite hopeless and despondent. All remedy and advice were vain and fruitless. His beloved friend Mitra
Chandra

Chandra never quitted him, but night and day sat by his bed-side, partook of the griefs of his dear master, and endeavoured all in his power to alleviate them.

Rajah Cámarúpa perceiving the affection of his friend, was greatly soothed by his attention; and told him, that his disorder was beyond the power of medicine; that the only thing which could possibly revive him, was to find out his beloved mistress, of whose existence he was assured, as his dream was too remarkable to be fictitious. He then related to him the particulars from beginning to end; and added,

that he had totally forgot the names of either his beloved princess, her father, or the country they were in; but that he should never more be easy in his mind, until he had again found them out.

Mitra Chandra having heard the cause of his friend's disorder, immediately acquainted his father the Rajah with it; who thereupon assembled all his counsellors, and required them to assist him with their advice in the present juncture. The assembly advised the king, to issue a proclamation throughout his dominions, that the most celebrated travellers and voyagers, who had

had visited the different kingdoms of the world, should appear in the imperial presence, and inform the young Rajah of the most remarkable cities and kingdoms through which they had passed. By these means they hoped he would obtain the information wished for, did such a kingdom as his son had described in his dream really exist.

The king approved the advice, and proclamation was made accordingly. Many celebrated and experienced travellers appeared before the Rajah; but he did not gain the intelligence he expected.

At length a learned Brahmin, whose name was Samadhí Pachanan, appeared. This Brahmin, in the early part of his life, while the first dawn had not yet appeared upon his cheek, dissolving the bonds of affection for his native country, and panting with a desire of seeing the world, attached himself wholly unto travel; and year after year revolving, had visited every thing remarkable in various climes and kingdoms, had traced the mazy paths of science and knowledge, and was well-acquainted with the vicissitudes of fortune, and the rise, progress, and fall of potent empires.

Such

Such was the man whom Mitra Chandra on his arrival brought before the Rajah, who thus addressed him : “ Learned Brahmin, of the
 “ various kingdoms thou hast vi-
 “ sited, what is in thy estimation
 “ most worthy of praise?” The
 Brahmin, bowing respectfully, re-
 plied, “ O prince! may the Al-
 “ mighty Power prolong your days,
 “ and add increase of happiness to
 “ them! your servant has seen
 “ whatever is most rare and curious
 “ in the world ; has visited many
 “ cities, kingdoms, and empires ;
 “ but of none can he speak with
 “ such praise and delight, as that of
 “ the most illustrious city of Se-

24 RAJAH CAMARUPA:

“rendib, situated on the borders
“of the Duan; the beauty and
“magnificence of which city
“surpass the utmost praise that the
“tongue of man can utter. A
“country, whose waters are more
“refreshing than the waters of im-
“mortality; and whose air is purer
“than the breath of love in the
“season of youth.”

Camarúpa at this name instantly
recollecting what had passed in his
dream, gave a scream of joy, and
fainted away. Being revived by
the assistance of his attendants, he
earnestly requested the Brahmin
to relate to him every particular
he

he could recollect of Serendib. On this the Brahmin addressed the prince in the following manner :

“ Know then, most illustrious
“ fir! that the famous Rajah Chitra
“ Peti reigns over the kingdom of
“ Serendib; a prince exalted in
“ dignity, and supremely fortunate;
“ at whose feet most potent rulers
“ do spread the saddle-cloth of
“ obedience, and at whose nod an
“ army, numerous as the stars, is
“ subservient, and ready. This
“ prince has an only daughter,
“ bright in beauty as the moon,
“ on whom the Creator of the
“ universe

“ universe has bestowed the most
 “ splendid accomplishments and
 “ endowments. The name of this
 “ most perfect prince is Rana
 “ Cámaláta.”

Again was Cámarúpa deprived of sense and motion ; so violent was the effect, that those about him imagined his soul had departed from his body in the excess of joy. But this fortunately was not the case, and the prince being once more restored to himself, with many thanks desired the Brahmin to continue his account, which he did to the following effect :

“ Be

" Be further informed, O august
 " prince! that so transcendent is
 " the beauty of this princess, that
 " the most illustrious princes and
 " rajahs have repeatedly demanded
 " her in marriage of the king her
 " father; who hath ever determined,
 " that the person alone whom she
 " approves, shall become the hus-
 " band of the all-accomplished and
 " lovely Kaan Cata. It is reported
 " in the kingdom of Serendib,
 " that this princess has refused all
 " her numerous adorers, and that
 " her heart has been captivated by
 " the attractive form and manners
 " of a young prince whom she
 " beheld in a delightful dream.

" With

“ With him only she is determin-
“ ed to wed ; and not having
“ been able to find him out, or
“ the country in which he resides,
“ she has long pined under a most
“ violent disorder, which has
“ baffled every attempt both of
“ art and medicine. Your ser-
“ vant was the keeper of a temple
“ in the kingdom of Serendib ;
“ and to that temple I have often
“ seen the beautiful Rana Kaan
“ Lettaü, and her intimate friend
“ and companion Cámacála come,
“ in order to offer up her prayers
“ to the idols of her country. I
“ have myself been an eye-witness
“ of the beauty of that princess,
“ who,

“ who, except my lord, is verily
 “ the most accomplished and best
 “ of the human race. Heaven, no
 “ doubt, hath formed you for each
 “ other; and you, happy prince!
 “ are the person whom she has
 “ beheld in her dream, and for
 “ the lucky moment of whose ar-
 “ rival she most anxiously looks
 “ forward. Go then, most for-
 “ tunate of mortals, and in making
 “ yourself supremely blest, relieve
 “ the sorrows of that beauteous
 “ mourner.”

The Brahmin having gracefully
 finished his relation, stopped; and
 the prince overcome with joy and
 rapture

rapture at the unexpected event, turning to his companion Mitra Chandra, thus spoke :

“ At length, then, my friend, I
 “ am indeed happy. The person
 “ whom the Brahmin has just
 “ described, is undoubtedly that
 “ enchanting fair one, who hath
 “ drawn so many drops of blood
 “ from my faithful heart !”

Mitra Chandra, overjoyed at what had happened, hastened to the king, and informed him of this unexpected event. The king immediately sent for his son, and embracing him tenderly, told him
 to

to give himself up to joy and pleasure; as he would instantly send an ambaffador to the kingdom of Serendib, with magnificent presents, and demand in marriage the daughter of Rajah Chitra Peti, his beloved mistress.

The prince returned his most respectful obedience to his father, and departed to his own palace, well-pleased, and reflecting on his good fortune; but after some days, his love getting the better of his patience, he took his friend aside, and thus addressed him: “ I find, “ dear Mitra Chandra, I cannot “ have patience to wait the return “ of

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“ of the messengers from Serendib;
“ my affection consumes me like a
“ burning flame, and if you wish
“ to preserve my life, hasten to
“ my father, and obtain his per-
“ mission that I myself may,
“ without further delay, set off
“ for the abode of my beloved
“ mistress; and that, by her pre-
“ sence alone, I may put an end
“ to my grief and misfortune.”

Mitra Chandra, ever obedient to his friend's commands, hastened to the king, and informed him of his son's request; adding, that he feared a denial of it might prove fatal to him, as he was deprived

already both day and night of his natural rest, his thoughts being entirely taken up with the idea of his mistress; Mitra Chandra therefore proposed, that the Prince, travelling by land to Mutchelee Bunder, should take shipping through the great ocean, for the island of Serendib.

The Rajah upon this intelligence assembled his ministers and counsellors, and laid before them the proposition of his son. They unanimously agreed that the king should consent to it. Having consulted the astrologers for an auspicious moment, preparations

D

suitable

suitable to the Prince's rank and dignity were made for his voyage, and at the appointed time they set out. The king his father, and the Rana Rúpa Swarúpa his mother, accompanied them the two first days. On the third day, they took their leave with the most heart-felt sorrow and affliction, and recommended him to the protection of heaven.

The Prince, inspired with the idea of his beloved mistress, eagerly continued his route, with his companions, and the faithful Brahmin, who was to point out the road.

At

At length, after a very agreeable journey, they arrived safe at the port of Mutchelee Bunder. Here they purchased a ship, and embarked, with the necessary baggage and provisions for the voyage; the anchor being weighed, they directed their course toward Serendib.

For some time they had a pleasant passage; amusing themselves with talking of the kingdom of Serendib; and the enamoured Prince, of the praise of his beautiful mistress; the hours passed away agreeably in mirth and joy. At length, after forty days sailing, and every mi-

nute expecting the sight of land, on a sudden a violent tempest arose, when the dark clouds poured forth torrents of rain, and the raging billows increased to an enormous height. While they were tossing about at the mercy of the contending elements, to increase their distress, the heavens appeared all on fire; flashes of vivid lightning darted around the vessel, and the awful thunder roared tremendously above their heads. So terrible was the storm, that what with the howling of the wind, and the roaring of the waves, one might have supposed the day of judgment to be at hand. A dismal cry proceeded

ceeded from the wretches within the vessel, expecting that every moment would be their last. This soon too fatally proved to be the case; for while they were in the most horrid anxiety, an enormous wave dashed against the ship, and split her into two parts. The whole company being left to the mercy of Providence, it happened that Rajah Cámarúpa, and the six companions who were with him, fortunately got hold of a small boat belonging to the ship, into which they got, with the faithful Erahmin who was to be the conductor of their voyage. These eight unfortunate people, thus committed

to the fury of the waves, looked around them, and beheld with horror their present dreadful situation. During this melancholy crisis, the unhappy Rajah-Cámarúpa fighed out the name of his beloved mistress, while sorrow sat on his countenance. Fate, however, had not done persecuting the objects of its vengeance, for the rage of the sea still increased, and the boat in which they were seated, by the violence of the waves was dashed to pieces, and every soul plunged into the deep, excepting the Rajah, and his friend Mitra Chandra, who fortunately laid hold of a broken plank,

plank, and for some time struggled against the violence of the storm, which raged with unabated fury. Cámarúpa, in the midst of his misfortunes, preserved both his love and his fortitude, and exclaimed to his friend, " True love
 " is of such a quality, that it re-
 " mains fixed in the heart of
 " man ; and is so deeply impressed
 " there, that the utmost fury of
 " contending elements cannot erase
 " it."

In a little time the storm began to abate, and the sun to shine through the watery clouds, when the raging of the waves was

at length quelled; and Cámarúpa and his friend returned thanks to the Divine Providence for their miraculous preservation from such imminent danger.

While they were congratulating each other on their escape, the waves a second time began to roll, (such was the Divine will!) when the raft on which they floated struck on the back of a monstrous whale, and was instantly severed into two parts; one of which bore away Cámarúpa, and the other his unfortunate friend Mitra Chandra, the waves every moment increasing the distance between them.

Mitra

Mitra Chandra, in the extreme anguish of his soul, would have thrown himself into the water, and at once put a period to his existence and misfortunes; had not Cámarúpa, perceiving his intention, conjured him by their common friendship, not to commit so rash an action, but trust to the care of Providence, and hope for better fortune. While he was thus consoling his friend with streaming eyes and aching heart, the envious waves continued to waft them farther asunder, till at last they totally lost sight of each other.

Cáma-

Cámarúpa resigned himself to his fate; after struggling with hunger and thirst for the space of three days, he at length arrived within sight of land, and was washed on shore on his plank.

Exhausted and overcome with fatigue, he sunk down to the ground, where he remained some time in a state of insensibility. Recovering from this situation, he was prompted to return thanks to God for his preservation, when casting his eyes around, he found himself on a most delightful island, which abounded with trees of the finest fruit, and streams of the most
4 delicious

delicious water. After a comfortable refreshment, he seated himself by the side of a fountain, and began to reflect seriously on his fate. Reclining in a melancholy posture, full of the idea of his dear mistress, and now and then the thoughts of his lost companion occurring to his memory, with heart-felt sighs and tears trickling down his manly cheeks, he burst forth into the most passionate exclamations on the vicissitudes of his fortune; and, lost in astonishment at the recollection of the scenes through which he had passed, inveighed bitterly
against

against the wavering and inconstant disposition of tyrannic fate.

After a few days, the Prince set forward in search of some human habitation; hoping soon to gain intelligence of the object of his affections. At mid-day perceiving at a distance something black, he approached toward it; when to his unspeakable joy he discovered a very handsome and populous city. Praising God for this unexpected discovery, he advanced to the gates, and presently entering, perceived all the inhabitants to be women of ex-
traor-

traordinary beauty and elegance; not a single man could he discover among them. In the Indian language, these people are called the Tirea Raj.

Surprised at the novelty of the circumstance, Cámarúpa stood musing, when he was suddenly interrupted by the clamours of the women, who began to flock in great multitudes around him. Seizing hold of him, they bound his hands, and brought him before the chief magistrate of the city, who was also a woman. She ordered him to be carried to the vizier,

vizier, and he presently sent him to the queen of the country.

This princess was named Indrawati, and possessed most exquisite beauty and accomplishments. When the young Rajah appeared before her, the seeds of affection were fixed in her heart at first sight, and she became violently enamoured of him. Deeming it however unworthy of her princely dignity, to shew affection for a stranger, whom by the custom of the country she was obliged to punish; she put on a stern air, and turning towards C amar upa, asked
him,

him, whence he came, and who he was that durst thus insolently enter dominions appertaining to a princess of her rank and dignity? The Prince bowing, respectfully replied: " May thy
 " life, O illustrious queen, be prolonged! the person before you
 " is an unfortunate stranger, struck low by the cruel hand of fate and
 " misfortune. Journeying to the kingdom of Serendib, my ship
 " perished in a violent storm, and a small plank, a piece of the
 " wreck, saved me. After wandering for three days and nights,
 " I was cast upon this island; where, after refreshing myself
 " only

“ only one night, in the morning
“ I set forward in quest of some
“ human habitation. Espying this
“ city, so fair and pleasant to
“ the eye, my heart rejoiced;
“ and I comforted myself with
“ the reflection, that I should here
“ find rest and repose from the
“ troubles and fatigues which I
“ had lately undergone ; but, alas,
“ unhappy mortal that I am, I
“ had no sooner entered your city,
“ than I was rudely seized, bound,
“ and brought hither. Thus, O
“ queen ! having heard my story,
“ and considered at once my in-
“ nocence and hard fortune, you
“ will, I hope, extend your mercy
“ and

“ and compassion towards an un-
 “ fortunate stranger.”

The Prince having finished, the Queen after some consideration replied, “ As you profess, O ill-fated
 “ stranger! to have offended un-
 “ intentionally, your life is spared;
 “ but imprisonment must be the
 “ reward of your folly.” So saying, she ordered one of her attendants, the fair Pudmawati, to carry him to her place of abode, and there in chains confine him a prisoner. While she issued this command, her eyes plainly belied the utterance of her lips, for the accomplished wanderer had taken

full possession of her enamoured heart, and secret orders were given, to treat him with the utmost respect.

The obsequious Pudmawati, agreeably to the commands of her mistress, led Cámarúpa to her habitation; and as she well knew the impression which he had made on the Queen, she determined, in order to ingratiate herself with her mistress, to treat him in the most sumptuous manner. A magnificent banquet was prepared, and every delicacy that the season could produce, together with the choicest wines, were served up to the Ra-
jah;

jah ; who, astonished to find such a reverse of fortune, and such comfort and enjoyment after his late adversity, poured forth his soul in grateful acknowledgments to the Deity ; and after the banquet, retired to rest.

In the morning, Pudmawati going to the palace, related to her royal mistress, what she had remarked of Cámarúpa the preceding night. The Queen, on her friend's recital of the melancholy disposition of the stranger, concluded, that the passion of love was centered in his breast, and determined to learn his true situation,

and the real state of his heart. Accordingly she ordered Pudmawati, in the silence of the night, to lead him privately to the royal banquet.

The confidant returning to Cámarúpa, related the commands of her mistress, and her intentions respecting his situation, hinting to him at the same time, the passion with which he had inspired her. The Prince returned thanks for the intended honour, and when night came, followed his kind conductress to the palace, where the Queen received them with much good humour and hospitality. After some
con-

conversation, surprised to find that the young stranger possessed such uncommon accomplishments, the Queen began to suspect, that he was of no ignoble birth, but rather the offspring of some illustrious prince. An elegant banquet was served up, youthful damsels whose cheeks outvied the blushing rose attended, and goblets of the purest wines were presented by graceful young cup-bearers, elegant in form and easy in manner and address.

After prolonging the feast to a late hour of the night, the young Cámarúpa, delighted and mirthful, intreated the Princess to partake of

the joys of the goblet. Indra-wati smiling with ineffable grace replied, " Whilft thou, O amiable " stranger, art the cup-bearer, how " can I refuse to drink?" Cámarúpa, enraptured at her condescension, presented the cup to the Queen in the most graceful attitude, at the same time reciting some verses in praise of love and wine ; upon which the Queen ordered in the dancers to heighten the amusements.

While thus they passed away the time pleasantly, and enamoured of each other, the Queen, in a moment of tenderness, requested that Cámarúpa
would

would inform her, who he was, the name of his parents and country, and the reason why he had undertaken the voyage. The Prince, penetrated by the favours he had received, and unable to withstand such powerful sollicitation, immediately related the whole of his adventures from first to last. These were of such an affecting nature, that the Rana and all the assembly were dissolved into tears of compassion at the recital. The Queen then turned to Cámarúpa, and thanking him for his information, assured him that she would take care to convey him to his desired port; and that she would also

make the most diligent search after his lost companions, whom she hoped might be still alive ; “ but,” added she, “ in return for this, I hope you will, O amiable Prince! grace my court for a few days with your presence ?”

The youthful Cámarúpa and the enslaved Queen passed several days in mirth and festivity. The thoughts of his former mistress, however, would sometimes intrude into the perturbed mind of Cámarúpa, who at those moments reproached himself for his infidelity to his lovely princess, and his forgetfulness of his lost

com-

companions. One night, while he lay asleep, his mistress, Rana Kaann Lettaü, appeared before him in a dream, when to his dis-tempered imagination she thus began to reproach him: “Ungrateful Prince! whilst I in sorrow and despair am mourning your absence, and impatiently expecting your arrival, is it thus that you are solacing yourself with new loves, and forgetful of your faithful mistress, are listening to the vows of others?” The Prince, awaking from his dream, his mind being agitated and distracted, drew a deep sigh from the bottom of his
his

his breast, and became lost to all sensation. Indrawati, who slept near him, on hearing the noise, went towards Cámarúpa, and beheld him lying without any signs of life. She instantly applied every means for his recovery, which having happily effected, she asked him the reason of this uncommon accident. He replied, that a frightful dream had forely afflicted him; but concealed the true reason of what had really happened.

Firmly resolved to quit for ever this feat of his inconstancy, the next evening, after the breaking up of the banquet, Cámarúpa

descended by a back stair-case into the palace garden, and throwing himself at the foot of a sycamore tree, began to ruminate upon his unfortunate situation. The reflection of his infidelity to his beloved Kaann Lettaü and his absent friends, pierced his tender heart with such keen anguish, that the tears flowed plentifully down his cheeks. At length, oppressed with grief, sleep insensibly and unwished-for stole upon him, and he obtained a short relief from his troubles.

At this period the beautiful Nárawati, daughter of the king
of

of the fairies, attended by a train of her friends and women, taking her accustomed tour through the air to view the different parts of the earth, arrived at this garden. As the air was pleasant, and the garden of most exquisite beauty, being adorned with every thing that could render it delightful, she determined to stop a little; and ordered the fairies, her attendants, to place her litter in one of the pleafantest spots of the garden. They immediately obeyed. Adjoining to the spot, where the fairy litter was placed, lay the fleeping youth. A party of the fairies, on a survey of the different places

places in the garden, came unexpectedly to the tree under which the Rajah reclined. Casting their eyes on the young Prince as he lay asleep, they were smitten with astonishment at the exquisite beauty of his person and mien. Such elegant proportions they concluded more than human, and were led to conceive that he must be some angel descended from above for the benevolent purpose of assisting mankind. They immediately acquainted Nárawati their mistress with the circumstance; who, out of curiosity, came to the place, in order to be an eye-witness of the scene which her women had discovered.

ed. As soon as she cast her eyes on the Prince, the passion of love, at the sight of so much beauty, forcibly seized hold of her breast, and she determined to carry off this handsome mortal to her own city. She immediately ordered her attendants to bring her litter, and place Cámarúpa, who was still asleep, gently upon it. He was thus conveyed with amazing velocity to her native habitation, at the top of Mount Caf, the abode of the fairy race.

During this period, Queen Indrawati was anxiously expecting the return of her beloved captive

captive from the garden ; but he not arriving, she became very uneasy at his absence, and sent some of her attendants in quest of him. They quickly returned with the information, that they had in vain sought for the Rajah. At which intelligence, the Queen was grievously afflicted, and her late joy was soon turned into the most piercing grief for the loss of her amiable Prince.

The fairy Princess having conveyed Cámarúpa to Mount Caf, ordered her attendants to place him in the apartments of her own palace. Having gently sprinkled his

his face with rose-water, he awoke, when, throwing his eyes around him, and observing that he was in a strange place, he was amazed to find himself transported to an unknown country. The fairy perceiving his astonishment, addressed him in the following terms : “ Be not surprised, O amiable son of Adam ! at what you behold ; you are in the palace of the Queen of the fairies, who seeing you by accident while you were asleep, she became enamoured of your exquisite beauty, and has resolved that you should enjoy the pleasures of this delicious abode.”

Camarúpa,

Cámarúpa, on hearing that he was upon Mount Caf, was plunged into excessive grief, and his lamentations were unceasing. Well knowing that no human power could ever depart from that place without the permission of the fairy race, Nárawati, in order to comfort him, endeavoured to afford him every amusement that she could devise; and accordingly ordered a magnificent banquet to be prepared. At this feast the bright-eyed cup-bearers assisted, carrying goblets of the purest wine; while fairies, resembling the flowers of paradise, waited on the young lovers in the most obsequious manner; nor was

there wanting the delights of graceful dancers, to enhance the delight of her guest, and enliven the pleasures of the entertainment.

The Prince, astonished at those honours, and ravished with the splendor of the banquet, which far surpassed any thing he had ever beheld, expressed his satisfaction, and in the most grateful sense became joyous and cheerful; though his heart pined in anguish for his ever-beloved Kaann Lettaü.

It happened that the father of this fairy Princess had already
pro-

promised her in marriage to the son of a neighbouring Prince, who was of the same race, of the name of Soondaróo. The news of Cámarúpa's arrival, and of the Princess Nárawati being enamoured of him, was quickly conveyed to the ears of Soondaróo, who, filled with grief and rage at the intelligence, determined on punishing the presumptuous mortal who had thus invaded his rights, and sup-
planted him in her affection. For this purpose, he called unto him two malicious Genii, who were subservient to his commands, and ordered them to go privately to the palace of the fairy Queen, and

use every stratagem in their power to bring off the Prince Cámarŭpa. These demons prepared to obey the commands of their lord, and mounting in the air, like two dark clouds portending storms and tempests, they speedily arrived at the habitation of the queen Nárawati, and concealing themselves in the garden, prepared to embrace the first opportunity that should occur, to carry off the Prince, which they soon effected.

The following night the pleasures of the banquet had been prolonged to a late hour, when the youth went forth into the garden,

in order to enjoy the cool air of the night; but, elevated with the wine he had drank, he wandered about some time, until sleep overtook him, when he laid himself down upon a couch that was at hand. No sooner was the unfortunate Prince wrapt in the arms of sleep, than the two demons rushing forth from their hiding-place, seized him, bound him with cords, and conveyed him rapidly through the air to the habitation of their master; where having arrived, they laid the unfortunate Camarupa at the feet of his glad rival.

Soondaróo rejoiced that he had thus obtained possession of the man whom his soul abhorred, and with a malicious smile ordered his attendants to awaken Cámarúpa, that he might have an opportunity of indulging his resentment. Accordingly they roughly shook the Prince, and before he was well awake, the cruel Soondaróo began to revile him bitterly for his presumption in aspiring to one of fairy race, and endeavouring to supplant him in the affections of his betrothed mistress. Cámarúpa replied with much modesty, that his situation upon Mount Caf was by no means of his

his own seeking, but against his inclination, having been surprised and carried there whilst asleep; that the fairy Prince therefore should, in justice, deem him innocent. Fortunately the mother of Soondaróo was present; taking compassion on the unhappy Prince, she interceded with her son in his behalf, and requested that he might be liberated from his bonds, and conveyed to some place far distant from the abode of the fairies. Soondaróo, mollified by the representation and desire of his mother, consented to her request, and immediately ordered the two demons to convey the

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Prince into a distant island beyond the seas, and there leave him to his destiny. They accordingly laid hold of him, and conveyed him with incredible swiftness through the air, until they arrived at the intended island, where, quitting their burden, they instantly vanished from his sight.

Camarupa returned thanks to Providence for this unexpected release. Casting his eyes around, he perceived that he was on a most pleasant island, which abounded with various sorts of fruit-trees, and cool refreshing streams. Having satisfied his hunger and thirst, he
wan-

wandered about in search of a habitation; when on a sudden he beheld an old man, seemingly decrepid through extreme age, sitting under the shade of a tree. Approaching him, he made a courteous salutation, which was answered willingly by the old man, who entered into a conversation, and inquired how he came into that island. Cámarúpa, pleased at his civility, related his adventures, and concluded with requesting him to point out a place of rest and abode; from whence, after a short period, he might return back to his own country. The old man told him, that at a little

little distance from the place they were in, was his own habitation, which he had left that morning; but that as, on account of his extreme old age and imbecility, he was unable to walk, it was his usual custom to be brought hither on the shoulders of his children. At the same time he earnestly requested the Prince to perform this friendly office, and promised him in return, that on his arrival at their house he should be received in the most hospitable manner, and assisted with every comfort that his heart could wish. The Prince, prepossessed already in the old man's favour, thought the request
rea-

reasonable and modest: without further conversation, therefore, he desired him to get on his shoulders immediately, and for that purpose knelt down, in order that the old man might more easily seat himself. Accordingly he mounted, but was no sooner firmly fixed on his shoulders, than he began to squeeze Cámarúpa violently round his neck; when the Prince, now too late, perceived that his legs were supple, and pliant like leather. The old wretch burst into a loud laugh, and gave Cámarúpa a violent kick on the stomach, after addressing him thus: “ O foolish youth, who art at
 “ length

“ length fallen into my snare;
“ know that this island is the
“ abode of the men with, the
“ leathern feet, who make it their
“ business to decoy stupid mortals
“ into their snare, in order that
“ they may use them as horses;
“ which (added he) are very
“ scarce on this island. Be
“ assured, thou canst never make
“ thy escape, but art condemned
“ to my service and pleasure, until
“ the end of thy life. Quicken
“ therefore thy pace, thou vile
“ rascal; and carry me whereso-
“ ever I list, that I may view the
“ island at my leisure.” The ill-
fated Prince at first endeavoured to
shake

shake off his troublesome burthen, but finding, from repeated struggles, that the cursed old fellow only kept the firmer in his seat, he desisted, and at once resigned himself to the bitter pangs of grief and despair.

Cámarúpa continued in this situation many days, constantly carrying about the old deceitful wretch, and devising within himself every probable means of getting rid of him. One day observing great numbers of men approaching toward him, he conceived this to be a favourable opportunity of effecting his deliverance;

ance; but on a nearer view he found them to be a company of old men similar to the one he carried, each of whom rode upon an unhappy prisoner like himself. They had brought with them a quantity of fresh grapes with which they intended to regale. The first old man saluted them as they approached, and desired that they would make some dooshab with the grapes they had brought. This is a beverage composed of the juice of the grape, honey, and dates. At this period it came into the mind of Cámarúpa, to put in practice the stratagem which he had
 medi-

meditated within himself. He desired that the old man whom he carried, instead of dooshab, might make some excellent wine; adding, that if he was ignorant how to do it, he would prepare a specimen for him to taste. The old man, who had never tasted wine in his life, nor even heard of it, asked Cámarúpa what he meant by wine, bid him prepare some instantly, and told him, that if it was a pleasanter liquor than dooshab, he should, in return for his present, receive a reward from the assembly. Cámarúpa instantly began to make the wine, and having prepared it according to his own taste, he

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he filled a large goblet, and presented it confidently to his old master, who at one draught drank off the whole. The effect was instantly visible, he began to sing and laugh, and demanded another cup; which Cámarúpa also gave him, at the same time filling other large cups, and presenting them alternately to the company; till, in short, they all drank so plentifully, as to become quite intoxicated, and were consequently careless of their prisoners. Cámarúpa now found the long looked-for opportunity, and by repeated potations, soon made the old man whom he himself carried, completely

pletely inebriated; who then, unable to resist the efforts of the Prince, or any longer keep his hold, fell suddenly from his shoulders to the ground. Cámarúpa instantly seizing a weighty stone, dashed out his brains, and freed himself from so detestable a plague.

The other prisoners perceiving the good effects of this stratagem, did the same with those they carried, and by these means they were all liberated. As soon as the old men were dead, the remainder of the company fell at the feet of Cámarúpa, and acknowledged the great obligations they were under

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to him, for having released them from so cruel an imprisonment, vowing an everlasting fidelity and affection toward him.

Cámarúpa perceiving one whom he thought he knew, bid him draw near, and desired that he would inform him by what accident he arrived in the island. The man replied, That after a variety of misfortunes and distresses he had come thither; and told him, that originally he was a native of the city of Oude in Indostan, the son of the Vizier of Rajah Peti, sovereign of that country, and that his name was Mitra Chandra. Cámarúpa instantly

stantly recollected his old and faithful friend, and was so affected by the event, that he nearly fainted away. As soon as he had recovered, he went up to him, and embraced him with much affection; then bidding him observe him more narrowly, told him that he was the Rajah Cámarúpa, his prince and faithful friend.

Mitra Chandra, astonished at what he had heard, hesitated for some time, till having viewed the Prince more closely, he knew him, although he was much altered by the distresses which he had undergone. He returned the embrace of his old master with pure affection,

G 2

and

and fell at his feet, overjoyed at having the good fortune again to meet him.

Cámarúpa having dismissed the rest of the assembly, requested his friend to inform him by what accident he had escaped perishing by sea; upon which Mitra Chandra immediately began the following relation.

*The Adventures of Mitra Chandra,
Son of the Vizier, and first Com-
panion to Prince Cámarúpa.*

AS soon (my dear Prince) as
I had separated from you on the
broken

broken plank, I resigned myself up to the most piercing grief, giving over every hope of again beholding my honoured master, as well as of preserving my own existence. Having prepared myself for death, on a sudden a violent wind arose, which exposed me for a long time to the fury of the elements. At last a tremendous wave washing over me, I was removed from my plank, and committed entirely to the ocean. After swimming some time, my feet struck against something which I conceived to be a tree. Overjoyed at this unexpected good fortune, I got upon it, and by some means

other hoped I might possibly gain the land, which was then in fight; but, alas! I had not been long in this situation, when the tree began to move under me, and I perceived that my temporary relief was only the back of an enormous whale. It pleased Providence, however, that what I deemed certain destruction, should prove my fortunate deliverance; for the whale moving with great velocity, made directly for the shore, where having arrived, I threw myself off his back on the beach. Overcome with fatigue, I reclined upon the welcome turf; and immediately began to pay my adorations to the Supreme

preme Being for my miraculous escape. "By means of the Almighty," I exclaimed, "the whale in the ocean becomes a ship, for the preservation of mortals! By the same goodness, the tiger of the desert is converted into a useful horse, for the service of man!"

I now directed my course in search of a dwelling, but had not advanced far, before I met with a most hideous Genius, of a deformed aspect, and of a cruel and sanguinary disposition. The demon no sooner perceived me, than he instantly laid violent hands on me, placed

me on his back, and mounting with me into the air, carried me with vast rapidity to a country far distant, the abode of those accursed Genii who delight in human blood. Scarcely had I arrived here, before I was accosted by another of the same form, and by him carried to a prison, where I found a number of men equally miserable with myself, all of whom were destined to be devoured. The prisoners no sooner fixed their eyes upon me, than they flocked around me, and eagerly desired to be informed by what means I had fallen into the hands of these cruel Genii. My grief was so excessive that I could
make

make no reply to their hasty inquiries, but retired to a corner of the prison, where I gave myself up to despair; and not knowing what I did, sometimes I sang, at other times I laughed and cried alternately, so that my fellow-prisoners began to imagine that I was disordered in mind. This idea I resolved to encourage, hoping that by this subterfuge I might possibly regain my liberty.

One day hearing a most unusual noise and lamentation in the prison, I enquired whence it originated; and was informed that the demons had resolved to have a
 grand

grand feast that day, and were determined that two of the prisoners should be sacrificed in honour of it. One of the malicious Genii immediately entered the prison, when every one began to crowd around him, supplicating with prayers and tears a respite from their intended doom. I alone of the whole assembly appeared totally indifferent. The Genius perceiving this, ordered me to approach, and demanded to know the reason why, when others were so anxious to preserve their lives, I should appear so calm. I immediately made answer, That my heart was overwhelmed

whelmed by the distress and adversity which I had undergone, and that death was to me far more welcome than life ; I therefore intreated him instantly to dispatch me. The Demon, surpris'd at my reply, and curious to know the particulars of my adventures, immediately ordered me to be carried to his own habitation ; upon which I was instantly separated from my companions. At night, when he returned home, he commanded me to be brought before him, question'd me concerning the misfortunes that I had suffered, and desired me to relate the whole series of my adventures without reserve.

I im-

I immediately obeyed, and proceeded to inform him of all the various situations through which I had passed since I had attached myself to his service, until the day that I fell into his power, and concluded with earnestly intreating that he would grant me the last favour I had to request, that of a speedy and welcome death, which could be my only relief from misery.

My story struck the Genius with compassion. Bidding me be of good cheer, he assured me that I should be conveyed again amongst mortals; and that he would, moreover, distinguish me, by a particular
mark

mark of his favour and friendship. Saying this, he plucked a few hairs from off his body, and gave them into my hand; telling me, that whenever any misfortune or distress should fall upon me, to put one of those hairs into the fire, when I should find him come immediately, and render me every assistance in his power.

At this instance of unexpected good fortune I was overjoyed, and returned thanks to him for it. He then ordered a Genius who was near him, to take me into his charge, and convey me to some place that was inhabited by mortals.

tals. I was immediately lifted up into the air, and in a very short time transported to an island, where the Genius quitted me, desiring me to seek my fortune in the best manner that I was able. The Genius had no sooner left me, than I returned thanks to the Supreme Being for my deliverance, and walked towards the sea-side, in order anxiously to wait the approach of some ship, which I indulged the pleasing hope of every moment beholding. In the midst of this anxiety, the remembrance of my misfortunes, and my absence from you, added to my afflictions. For some time I remained melancholy,

choly, musing on the shore, when, to my inexpressible joy, my longing eyes were blessed with the prospect of a vessel at a considerable distance. I made signals, and those were fortunately perceived and understood by the sailors on board. The captain instantly dispatched a boat to the shore, which conveyed me on board the vessel.

With an exulting heart I now proceeded on the voyage; but fate had not yet terminated my misfortunes. In the evening a terrible storm arose, when all the fair prospects which I had formed,

ed, were at once blasted in the bud, and nothing but extreme danger presented itself to my view. The sailors, who are ever prone to superstition, broke forth into murmurings and complaints against me, alleging that I had been the cause of the storm, and that they were to be punished for some crime which I had committed. After consulting together, they at last proposed to throw me over-board, and hoped by that means to appease the elements. Before they had time, however, to execute their cruel intentions, a tremendous wave broke over the ship, which instantly sunk her, and every soul

soul on board except myself perished. By good fortune I got hold of a piece of broken plank, and supporting myself on it for some time, it pleased Providence to abate the tempest, when the plank on which I was preserved being driven towards the land, to my great joy I safely reached the beach.

I now perceived that I had been cast on a very pleasant island, and poured forth my grateful thanks to the Supreme Being, for having once more effected my preservation. I dried my clothes in the sun, and set forwards in search of a dwelling. Wandering
H about,

about, I perceived an old man at the foot of a tree. On seeing me, he arose, and courteously invited me to his house, to which he told me I should be heartily welcome; only that in return he hoped I would inform him of the manner in which I had got to that island. After a plentiful repast, at night I retired to rest on a bed which he had prepared for me; but think of my surprize, when on awaking in the morning, I found the old wretch's feet clung fast round my neck, violently squeezing me. His legs resembled supple leather. I soon understood that I had fallen into the hands of that detested race, who make it their study

study to ensnare unwary strangers. Suffice it to say, my dear master! that I suffered this cruel treatment, until Heaven sent you to relieve me and my other companions, in the manner which you have so happily effected.

When Mitra Chandra had finished his story, Cámarúpa tenderly embraced him, and these two friends resolved in future never again to separate. After a few days they began their journey towards Serendib, and travelled some time without meeting any thing remarkable in their way. One day arriving at the foot of a steep mountain, they

stopped to refresh themselves near a pleasant rivulet, which ran gently winding along. While they were enjoying a repast after the fatigues of the journey, the sound of an human voice suddenly struck their ears. On this they hastily arose and looked around, but could perceive nothing for some time; at last they espied, perched on a tree near them, a bird of the size of a parrot, of a most brilliant and beautiful plumage, which was warbling forth the most enchanting notes. The bird no sooner perceived us, than leaving the tree, it flew towards C amar upa, and lighted upon his shoulder. The Prince, pleased

pleas'd with the attention of the bird, took it on his hand, and thus address'd it: " Pretty bird," says he, " wherefore do you shew
 " kindness and affection to me,
 " who am sorely galled by the ar-
 " rows of misfortune; and why
 " do you thus pour forth such
 " plaintive and eloquent warb-
 " lings?" The bird immediately answer'd Cámarúpa in the follow-
 ing style: " O young man! having
 " hitherto experienced the adver-
 " sities of fate, and drank deep of
 " the bitter cup of misfortune, it
 " behoves you to be of good cheer,
 " and not to suffer the smallest di-
 " minution of your confidence in
 H 3 " the

“ the Divine wisdom, or lessen
 “ your reliance on the decrees of
 “ Providence; but trust that by
 “ the favour of Heaven you will
 “ yet succeed in the accomplish-
 “ ment of your wishes; place
 “ therefore your confidence in the
 “ Almighty, and your night of
 “ grief and anxiety will at length
 “ be changed to the bright dawn
 “ of happiness and prosperity.”

The Prince and his companion
 were lost in astonishment at the
 bird's discourse, and while they
 were musing on the novelty of the
 circumstance, on a sudden they
 perceived an aged man approach-
 ing

ing them, of a devout and pious aspect, and one who seemed to have forsaken the pleasures and allurements of the world for the more solid satisfaction of devoting the remainder of his days to solitude, and the adoration of the Deity. This Dervise had a small cottage on the side of the above mentioned rivulet, and was now come forth to replenish his vessel from the stream. Perceiving two men sitting down on the bank, he drew towards them, and after accosting them with a courteous salutation, inquired the reason of their visiting this solitary place. Cámarúpa told him, that they were

two unfortunate travellers, who had rested there only a short time, in order to refresh themselves after their fatigue, and that they intended to pursue their journey early in the morning. The aged Dervise informed them, that the place in which they were was totally uninhabited, for excepting himself, he knew no other inhabitant ; but if they would honour his humble cottage with their presence for that night, they should be welcome to partake of his frugal fare. The travellers thankfully accepted his friendly offer, and the Dervise having desired them to tarry a little, left them in order to gather some fruits for their repast.

During

During the absence of the Dervise, Cámarúpa, looking towards the parrot, perceived him pecking with his bill at a small string of red silk, which was tied to his foot, endeavouring to sever it. Willing to assist him, the Prince gently laid hold of his leg, and liberated the bird from his inconvenience. The string was no sooner dislevered, than the parrot instantly assumed the form of a man, and fell at the feet of Cámarúpa and Mitra Chandra, telling them that he was their old friend and companion, Budea Chaund Pundit. Astonished at this phenomenon, the Prince and his

his companion returned thanks to Heaven for this pleasing and unexpected occurrence, and earnestly desired to be informed by what miraculous means Budea Chaund had been transformed into a bird ; upon which he began to recite his adventures, as follows.

*The Adventures of Budea Chaund
Pundit, second Companion of Ra-
jah Cámarúpa.*

WHEN it had pleased Providence,
my dear friend and master, to tear
asunder

afunder our vefsel, and leave us to the mercy of the waves, I fortunately feized upon a broken plank, on which I fixed and bound myself faft. In this uncomfortable fituation, entirely the fport of the angry elements, I was toffed about for the fpace of three days. Religned to the will of Heaven, on the third day the plank on which I fat was driven to land, and I once more found myself relieved from the horrors of death.

As foon as I reached the fhore, I funk down from extreme weaknefs, faint with hunger and thirft, and for fome time was unable to proceed.

ceed. When I had refreshed, I pursued my journey, and soon perceived an inclosed building. The door being open I entered, when I found myself in a pleasant garden, which abounded with fruit-trees and delicious streams of water. In the middle of this garden I discovered a summer-house, of exquisite beauty and elegance; thither I directed my way, and perceived this pleasing retreat to be furnished with the most costly carpets, and on every side adorned with a profusion of riches. In the center of the apartment was fixed a golden throne, on which were placed

a va-

a variety of handsome garments. Near the throne a table was laid out, with delicate meats and fruits of every kind. As I had not tasted food for a long space, the pungent smell of the victuals augmented my appetite; and I resolved, whatever might be the consequence, to appease the violence of my hunger. Having returned thanks to God, I sat down, and made a plenteous and comfortable repast; not a little anxious of knowing to whom this noble place could belong, and why it had no inhabitants. At one time I supposed myself to be in a dream, at ano-

ther I suspected the whole to be the effect of enchantment.

Having satisfied my hunger, I fell asleep. When I awaked, I perceived an old woman near me, of a most hideous and disgusting aspect. Gradually approaching toward me, she seated herself by my side, and after endeavouring to allure and seduce me with amorous glances, demanded to know by what good fortune I had arrived at her enchanting palace, of which, she said, she had determined that I should be the sole master, provided that I would regard her with
an

an affection equal to that which she had for me. Struck with horror at this address, I soon discovered that I had fallen into the hands of a forcerefs, from whom I could have no chance of escaping but by complying with her desires; I therefore made a virtue of necessity, and with an aching heart returned her unnatural advances.

After some days the old hag informed me, that she must go and pay a visit to her father and mother, who lived at some distance from the island; and, in order to prevent me from making my escape, she put this string of red silk round

my

my leg, when I was instantly transformed into the figure of a bird. She then informed me, that whenever I could loose the string, I should re-assume my natural shape. This being done, she took me on her hand, and carrying me through the air, speedily conducted me to the palace of her father and mother, who were two of the malicious Genii.

Those cruel demons had, by power of their magic art, erected a most superb palace, every part of which shone with gold and silver. The walls were encrusted with a profusion of emeralds, diamonds,

monds, and other precious stones; and the pavement of the courtyard was of beaten gold. The male Genius sat on a throne by himself, and beneath him was placed the Queen; who was, if possible, more deformed and ugly than her daughter. All around were other Genii in attendance, of such horrible aspects that my heart shuddered at beholding them. My conductress perceiving my fear, desired me to forbear; for that if her parents should know that I were a mortal, I would certainly be devoured by them. Judge, my Prince, how dreadful was my situation. The accursed hag approached

proached her parents, made her salutations, which they returned with much joy, and particularly enquired the reason of her long absence. Perceiving me on her hand, they desired to know whence she had obtained so beautiful a bird. The enchantress in reply said, she had taken me in the chace, and without further mention delivered me into the hands of one of her attendants, in order that she might partake of a repast with her father and mother. The servant by some means or other became neglectful of me, which I perceiving, took the opportunity, and lifting myself up into the air, flew

flew away with incredible swiftness from this infernal assembly. I continued my flight for several days successively, always resting at night upon a tree; till at length my happy fortune brought me to this spot, where I beheld my ever dear prince and master, who has thus restored me to liberty.

WHEN Budea Chaund had finished his story, they all three united in a kind embrace, shedding a flood of tears, and congratulating each other on their wonderful adventures.

ventures. In the midst of those caresses, the aged Dervise returned, He was very much surprised to find three men together, instead of two, which he had left behind him. He immediately addressed himself to Cámarúpa, and desired to be informed who was the third person. The Prince replied, The person you see before you, is the same bird you beheld on my wrist when you departed. The Dervise, much astonished at this reply, requested Cámarúpa to relate the cause of so extraordinary a metamorphosis; upon which the courteous youth thus began :

“ Know,

“ Know, O holy Dervise! that
 “ I am the only son of Rajah
 “ Peti, sovereign of the kingdom
 “ Oude. My father for a long
 “ time remained without offspring,
 “ until an holy man arriving from
 “ a distant country, at his com-
 “ mand offered up prayers to the
 “ Deity, and the Rajah at length
 “ obtained the accomplishment of
 “ his wishes; so that my mother,
 “ Ranna Rúpa Swarúpa, was de-
 “ livered of me. Unfortunate as
 “ I have been from the hour of
 “ my nativity, and overwhelmed
 “ by the storms of adverse fate,
 “ would to Heaven that Dervise

“ had not been successful in his
“ prayers !”

When the Dervise heard this relation, he immediately fell upon the neck of the young Prince, and tenderly embracing him said,
“ Most dear youth ! in me behold
“ the self-same Dervise, by whose
“ prayers, thanks be to the Al-
“ mighty, you were produced ; be
“ of good cheer, and reserve your-
“ self for better fortune ; for be
“ assured you will at last obtain
“ the utmost desires of your heart.”

Cámarúpa, surprised at this discovery, joyfully returned the ca-
resses

resses of the Dervise with equal affection, and related the adventures of Mitra Chandra, his companion, as also the manner in which Budea Chaund had so auspiciously joined them. Upon which they all returned thanks to the Deity, for having brought them once more together.

The three friends having remained some time with the Dervise, they determined to take their leave. Gyan Acharya, at parting, presented to the Prince, as a remembrance of his esteem, a most exquisite curiosity; it is called in

the Indian language Sungi Parus, being a stone of so rare a property, that whenever it comes in contact with iron, it turns that metal into gold. Cámarúpa received the present with gratitude ; and Mitra Chandra and Budea Chaund delivered up their rarities to the Prince ; namely, the red silk string, and the hairs from the Demon's body.

Taking an affectionate leave of the Dervise, they proceeded on their journey ; and after some days travelling, arrived at Dwárakà. This is a celebrated place of worship belonging

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longing to the Hindoos, to which vast numbers of pilgrims annually resort, in order to perform their ablutions. Here Cámarúpa and his companions determined to remain, until they could gain some intelligence respecting the Prince's mistress, the lovely Cámalatà, or of the rest of his long lost friends.

The story now leaving Cámarúpa and the others at Dwárakà, returns to the adventures and situation of Dhanwantari Tubeel, one of the remaining companions, who had been shipwrecked.

The

*The Adventures of Dhanwantari
Tubeel, the Physician, and third
Companion of Rajah Cámarúpa,*

WHEN the ship divided, Dhanwantari, equally fortunate with his companions, by chance got upon a broken plank ; by which means he was carried through the water with amazing velocity. In a short time he perceived something black at a distance, which fortunately proved to be a ship. Dhanwantari, on making several signals, was observed by the people on board, who instantly sent out a boat to his relief, which took him up and conveyed him

him to the vessel, in which he was kindly received.

The owner of the vessel was a celebrated merchant of the name of Dhunada, who, on the arrival of Dhanwantari, sent for him into the cabin, and after ordering some refreshments to be brought, enquired by what unfortunate accident he had fallen into his present situation. Dhanwantari faithfully related the cause of his shipwreck; on which the merchant asked his name and profession. Dhanwantari replied, That he was a Brahmin, and by profession a physician. The merchant then said, "I have
 " an

“ an only son, an accomplished
 “ youth, who is at present
 “ afflicted with a violent dis-
 “ order which no remedy has
 “ hitherto been able to cure; if
 “ by your skill and art you should
 “ be able to restore him, I shall
 “ consider it as the highest obliga-
 “ tion.” Dhanwantari replied, that
 he should have much satisfaction
 in doing service to one to whom
 he was so greatly indebted, and
 requested that he might be con-
 ducted to the young man’s cabin;
 where having arrived, he felt the
 pulse of his patient, and turning
 to Dehunada, told him to be of
 good cheer, for he hoped that, by
 the

the favour of Providence, in a short time, he should be able to restore the health of his son. The merchant returned thanks; and very fortunately, by the application of proper remedies, the young man soon recovered his health and strength. The happy merchant would have loaded Dhanwantari with presents; but he modestly declined every pecuniary reward, saying, That he did not stand in need of them, and that what he had done was amply repaid by the merchant's friendship. Every one present praised the disinterested disposition of Dhanwantari, who soon gained the affection of the whole crew.

crew. During his continuance in the vessel, he made it his study to attend all who were ill, and by his great skill happily succeeded in their recovery.

Dehunada having become attached to him by the strictest ties of friendship and affection, one day, as they were sailing along, Dhanwantari asked the merchant, whether he was bound? He replied, That he had taken in merchandize at Bengal, and was carrying it to Serendib, the place of his birth. On receiving this intelligence, Dhanwantari was overjoyed, hoping to hear some tidings of his dear
Prince,

Prince, the Rajah Cámarúpa; although, at the recollection of his loss, he could not avoid weeping bitterly. The merchant, surprised at this mark of sorrow, asked him why he wept. He answered, “ I have a dear brother, who
 “ some time ago went on a voyage
 “ to that place, and it is long since
 “ I have heard any account of
 “ him; for this reason I un-
 “ dertook the voyage in which I
 “ was shipwrecked.”

The merchant bid him be comforted, telling him that the Rajah of the island, Rajah Chitra Peti, was his most particular friend
 “ and

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and patron; and added, that on their arrival he should take care to introduce him to the Rajah, who would make every possible inquiry concerning his brother. Dhanwantari thanked the merchant for his kindness, and in a short time the vessel arrived at Serendib, when the merchant carried Dhanwantari along with him to his house; from which, after a few days refreshment, they went to the Rajah's palace, to deliver the rarities and merchandise which the merchant had brought from Bengal.

When he arrived at the palace, they perceived a vast number of

physicians sitting around the Rajah in consultation. The Prince, perceiving the merchant, ordered him to approach, and greeting him with a hearty welcome home, inspected his curiosities. While the Rajah was looking at the merchandise, Dehunada embraced the opportunity of inquiring of the attendants, the reason of this assemblage of physicians. They told him, that the Princess Kaann Lettaü, the only child of the Rajah, had been a long time indisposed, and that every remedy which had been applied to recover her, had been in vain, and ineffectual; that the Rajah, in the utmost de-

spair, had convened this assembly, in order to try what success their united skill could produce, and that they had sat many days in consultation, but had not been able to do any service to the Princess.

At this intelligence the merchant advanced towards the Rajah, and after making his obeisance, informed him that he had brought with him a young physician of great experience and exquisite skill in his profession; who, after all other advice had failed, had restored his only son, who had been at the point of death. He assured the Rajah that he was confident,

fident, were permission to be granted for the young physician to attend the Princess, that he would, with the assistance of the Almighty, in all probability restore her to health. The King desired the merchant to bring the young man whom he so warmly recommended next morning, and at the same time ordered all the other physicians to attend. Dehunada returning home, related to Dhanwantari what had passed, and bid him prepare to accompany him to the palace in the morning.

The intelligence the merchant gave, immediately recalled to the

memory of Dhanwantari, the remarkable dream of his ever beloved master the Prince Cámarúpa, and from the similitude of circumstances, he made no doubt but that this was the individual Princess Kaann Lettaü, with whom Cámarúpa had become so much enamoured, and for whom he had undertaken the disastrous voyage, in which he had suffered such innumerable evils. He then told the merchant to be of good cheer, for he was certain that he should succeed. Next morning the merchant led Dhanwantari to the palace, when, on their arrival, the Rajah ordered the physicians to be assembled

to examine the stranger, and make trial of his skill in the art. They obeyed, and reported that he was perfect master of the profession; upon which the Rajah commanded Khajah Serai, the Chief of the Eunuchs, to conduct Dhanwantari to the Haram, that he might visit the Princess, and exert every means in his power to remove her disorder.

Having arrived at the Haram, Kaum Kullai, the attendant and beloved friend of the Princess, seeing Dhanwantari, took him aside, and told him that her mistress's disorder was more in her mind than body, and that his physic

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would

would be of no avail in the present instance. Dhanwantari acknowledged the truth of the observation, and returning to the Rajah, told him, that if he would permit him to continue his attendance on the Princess, he hoped shortly to restore her to health. The Rajah being much pleased with the freedom and confidence of Dhanwantari, ordered all the other physicians to withdraw, and resigned his daughter entirely to the care and management of the new physician.

Meantime intelligence was brought to the Rajah, of a stranger having arrived

arrived from the Rajah of Ceylon, with a message for his Majesty, but that he was so extremely ill that he could not come in person to deliver it. The Rajah ordered Dhanwantari to attend on the newly arrived stranger. He accordingly obeyed, and to his great surprise immediately discerned his old friend and companion, Chitra Mana the painter. Dismissing all the attendants, he approached him, and after embracing him tenderly, bid him look attentively, and see if he knew him to be Dhanwantari, his old friend. Chitra Mana fixing his eye upon him, immediately recollected him, when

the two friends embraced each other most affectionately.

Chitra Mana being restored to health, Dhanwantari requested to know on what occasion the Rajah of Ceylon had sent him hither, and by what means he had been saved from the shipwreck ; upon which the Painter immediately began the following narrative.

*The Adventures of Chitra Mana
the Painter, and fourth Com-
panion to Rajah Cámarúpa.*

WHEN the ship divided, by
good fortune I got hold of a broken
plank,

plank, which I grasped with all my strength, and in this situation was exposed to the fury of the winds and waves, every moment expecting my fate to be determined. To the care of Almighty Providence I resigned myself; and the thoughts of my dear Prince and our cruel separation occurring to my memory, I was filled with the utmost anxiety and sorrow. It pleased the great Disposer of events, however, after three days and nights, that the plank on which I sat was driven on shore by the violence of the waves, and I safely reached the land, but was so weak and faint as scarcely to be able to
dif-

disengage myself from the plank. Having however accomplished it, I sat down a short time to rest, till, prompted to go in search of food, I was induced to set out. I had not advanced many paces, when the sight of a quadrangular building attracted my attention. Hither I directed my course, and finding the door open, entered; on which I immediately found myself in a delightful garden abounding with delicious fruit-trees and streams of transparent water. In this abode of luxury and delight, the lofty pine and stately cypress overtopped the more humble shrubs, and afforded an agreeable shade; while
the

the roses, hyacinths, and other flowers blended together, perfumed the air with the most refreshing odours. In the midst of this garden stood an elegant summer-house, where having liberally refreshed myself, I felt an inclination to sleep: I then threw myself down at the foot of a tall cypress adjacent, and enjoyed a very comfortable repose. On awaking, I perceived the keeper of the garden standing near me. He immediately asked my name, and by what means I had got into that situation. I related the whole adventure of my shipwreck, and concluded

cluded with a request that he would inform me into what place fortune had conducted me, and to whom the garden belonged. The gardener replied, "O young stranger! fate has cast you upon the island of Seilaun, the country of the Raja Peti, who at present reigns over us. This is a favourite garden belonging to that Prince, where he often resorts to take the air, and enjoy the refreshing breezes which this delightful place affords. I am the chief gardener of the place, and if you will honour my house with your company, I shall esteem myself happy."

I gladly

I gladly accepted the friendly invitation, and the gardener immediately conducted me to his habitation, which was a neat cottage in the corner of the garden. Having prepared a plentiful repast, we passed the evening in pleasing conversation; and next morning the gardener, agreeable to his usual custom, went forth to attend his flowers and shrubs, while I amused myself by walking about the garden, and reposing in the summer-house. Several days thus pleasantly passed over, when, as I had no other amusement, I exercised my skill in painting and drawing, in order to relieve my mind.

mind. One day I drew the whole story of my dear Prince Cámarúpa on the door of the summer-house, from the period of his remarkable dream in the forest, until the present hour. I had taken care to describe the different friends of the party, all of whom I held in the dearest remembrance. Having completed the figures in a very masterly manner, it happened that the Rajah Peti, walking in the garden, perceived on the door of the summer-house, what I had drawn ; and being much taken with it, demanded of the gardener by whom the figures had been executed. The chief gardener, who had

had not before seen the painting, was astonished, and not knowing what answer to give the Rajah, endeavoured to excuse himself, by assuring the Prince that no one ever presumed to enter the garden without his Majesty's permission, and that the painting must have been done at the time the house was finished. The Rajah's curiosity increasing, he became angry, and in a peremptory tone told the chief gardener, that if he did not find out the person who had drawn the figures before morning, he should certainly feel the dire effects of his anger.

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The poor gardener, much alarmed, came to me in the evening, and related the whole story; adding, that as it was utterly impossible to find out the person in question, he must suffer the punishment of the Rajah's displeasure. I told him to be of good cheer, and not afflict himself any longer, for that I was the person who had drawn the figures, and so he might inform the Rajah in the morning; and to convince him that what I said was the truth, I produced my brush and colours. The old man, pleased at this intelligence, hugged me to his breast, and expressed his joy at the accident which had introduced me

me to his acquaintance; and next morning the head-gardener carried me before the Rajah, representing me to be the person who had painted the figures on the wall. The Prince immediately desired to be informed who I was, and whence I came. In reply, I told him, that I was originally from the province of Oude, in Hindostan; that I was by profession a painter; and had acquired some skill in that art. The Rajah then asked me, if I could draw his picture; to which having signified my ability and eagerness to please him, he ordered me to draw his likeness; which I

presently did in so masterly a style, that the Prince insisted upon my entering into his service, appointed me an handsome salary, and suitable attendants; and from that time I grew every day more and more in his favour, so that I shared his confidence equally with the first man in his dominions, till my fame was firmly established.

The Rajah one day informed me, that he had long wished to send an ambassador to his friend and ally the King of Serendib, and had prepared many valuable presents for that purpose; but that he had not been able to procure any person

son fit for the employment. He therefore requested that I would accept the charge; to which I readily consented, in hopes of hearing some tidings of my beloved Prince. Having ordered the necessary preparations to be made for my journey, I set off immediately. My having been taken sick on my arrival, has fortunately proved the means of my beholding a dear and long lost friend. Now, having related my story, I request that you will inform me by what means you came hither, and what has happened to you since our disastrous shipwreck.

Dhanwantari then related the whole of his adventures from the

time they had parted; and informed him, that they had come to Serendib on purpose to gain some tidings of their common friend the Prince, but hitherto had not been able to obtain the smallest discovery. He added, the Rajah is my friend, and has appointed me Physician to his only daughter, the Princess Kaann Lettaü, for whose sake we had all undertaken this dangerous expedition. Chitra Mana immediately desired him to obtain, by every means in his power, the secret of the Princess's passion; for he had heard that she had fallen in love with a beautiful young Prince in a dream, and had

had no doubt but it was their own matter.

They agreed to embrace the first opportunity that offered, and if that proved unsuccessful, to go once more in search of Cámarúpa. Accordingly the next time Dhanwantari waited on the Princess, he told her confidant Kaum Kullaiü, that he wished for a private conference with the Princess, having something of a very important nature to communicate. The attendant accordingly informed her mistress of the Physician's request, who consented; and ordered that all in waiting, except-

ing Kaum Kulläü, should depart. When they had withdrawn, Dhanwantari told the Princess, that he had long considered her disorder, and was convinced that it was owing more to some secret cause that rankled in her mind, than to any bodily infirmity, and begged that she would disclose the secret to him; adding, that she might depend upon his fidelity in retaining it in his own breast. The Princess immediately related the whole of her remarkable dream, and of her falling in love with the Prince Cámarúpa; telling him, that she had had neither peace nor rest since that fatal moment; and concluded

cluded with a request, that as he regarded her life and honour, he would not divulge what she had related. Dhanwantari, after promising inviolable secrecy, declared to the Princess, that he would do every thing in his power to forward her wishes in searching for C amar pa; and with those prepossessions he left her, and went to Chitra Mana.

The two friends now agreed that Dhanwantari should repair to the Princess, and desire her to divert herself with various pleasures and amusements for a little time, and that he (Chitra Mana) would

exert every means to forward the business which had been undertaken, to the satisfaction of the Princess. This being agreed to, Chitra Mana set to work immediately, and soon produced a picture, on which was represented every individual circumstance of Cámarúpa's dream. Having finished it in the highest perfection, he gave it to the Physician, and desired that he would present it to Kaann Lettaü, and wait until he saw what effect it produced. Dhanwantari accordingly took the picture, and delivered it into the hands of Kaum Kullaü, who presented it to her mistress. When the Princess cast her

her

her eyes on the painting, she expressed much surprise and admiration at the performance ; and happening on a sudden to see the figure of the Rajah Cámarúpa, she let the picture fall out of her hands, and, with a violent shriek, dropt lifeless to the ground. The attendant, much affected at this unexpected accident, laid her on a couch, and having plentifully bedewed her face with ottah of roses, she at length recovered. The Princess heaved a deep sigh, and taking away the picture, retired, to indulge and console herself with the sight of what she valued as
more

more dear than all she possessed in the world.

Kaum Kulläü, in the mean time, went and informed her friends Dhanwantari and Chitra Mana with what had passed; and described the astonishment of the Princess at the sight of the picture. Upon this, Chitra Mana set to work on another performance, on which he described the affliction of Cámarúpa on his awaking from his dream; and his subsequent distraction of mind, together with the portraits of his six companions. This also Dhanwantari delivered to
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the Princess, who expressed the greatest astonishment at seeing the Physician's portrait among the others; and requested of him, as he had contributed so much to relieve the distress and agitation of her mind, that he would daily bring some performance of this exquisite master of the art.

Dhanwantari, well pleased at the request, informed his friend; and he in consequence began a third picture, on which he delineated Cámarúpa and his companions embarking on board the ship; the storm which arose, and the shipwreck which followed; he also drew the
the

the Rajah and Mitra Chandra upon a broken raft. This piece Dhanwantari likewise immediately carried to the Princess, who, when she beheld this third picture, was greatly surprised ; and rightly conceiving that this was more than a fictitious painting, called her friend Kaum Kullai to her in private, and desired her to go to the Physician and obtain information from him of the meaning of this last picture ; adding, that she had observed his own portrait among the others, and concluded by desiring that Dhanwantari would bring the Painter along with him at their next interview.

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The confidant accordingly went to Dhanwantari, and commanded him and his friend the Painter immediately to come before the Princess. They obeying, on their arrival Kaum Lettaü desired Dhanwantari to inform her of the whole affair without the least reserve. He immediately began to relate to her every circumstance he knew concerning the fate of the Prince Cámarúpa, from his first falling in love until the period of their separation on the broken raft. The Princess returned him her sincerest thanks, and they all agreed amongst themselves, that Dhanwantari should remain at Serendib,

as

as an attendant upon the Princess, that his friends should depart in search of Cámarúpa, and that on gaining any tidings of him they should instantly return, and make her acquainted with it; at the same time she drew a ring from her finger, and gave it to Chitra Mana, telling him, that if he was so fortunate as to meet with Cámarúpa, he might present it to him as a mark of her affection. She then bid him farewell, wishing him success in his undertaking; and shortly after acquainted her father, that by the great skill of the physician Dhanwantari she found herself perfectly restored to health. The

Rajah at this information was filled with joy, and ordered a large sum to be distributed to the poor and holy men; he likewise gave Dhanwantari several magnificent presents, and the whole court and city were ordered to make public rejoicings on the occasion.

Mean time Chitra Mana, having requested permission of the Rajah to depart, ordered a letter to be written in answer to that which he had received from Rajah Gaja Peti, and at the same time delivered to him several rare and valuable presents.

Chitra

Chitra Mana departed, and arriving at Ceylon, he delivered the presents with the answer to the Prince; after which he took his leave, and putting on the habit of a Jogee, he set forth in search of his friend the Prince Cámarúpa. Having travelled many days, without gaining any tidings of him, he became quite hopeless, and despaired of ever accomplishing the object which he had so earnestly in view.

Chance one day brought him to Dwáarakà, the celebrated place before mentioned, at the time when the pilgrims were actually assembled

bled to perform their ablutions. Not finding Cámarúpa as he expected, he became despondent, and determined to put an end to his existence, judging life to be of no value without the company of his beloved Prince.

To effect his purpose, he walked to the side of the river, and having offered up his prayers for the preservation of Cámarúpa, was on the point of throwing himself into the water, when he felt somebody seize hold of him by the hair. Turning suddenly round, he requested the stranger to permit him to destroy himself, as

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death

death to him was far preferable to life at that moment. The stranger reproaching him for his despair, begged to know what had occasioned his extreme distress. "O, man of benevolence! " (replied he) my name is Chitra " Mana. I am by profession a " painter, and the friend of Rajah " Cárarúpa, son of the sovereign " of Oude." Mitra Chandra then bid him look at him, and asked whether his misfortunes had made him forget an old friend and companion. Chitra Mana viewing the other narrowly, soon recalled his features to memory. The two friends then mutually embraced each

each other, in the most affectionate and cordial manner.

Chitra Mana having eagerly asked him tidings of the Prince Cámarúpa, he replied with a joyful countenance, that he had by great good fortune found the young Prince, who was now at Dwárakà, whither he had resorted to perform the necessary ablutions; and concluded by desiring him to attend the Prince instantly. The two friends then proceeded on their way, rejoicing at the happy accident which had brought them together.

On their arrival, Cámarúpa perceiving his old friend Chitra Mana, embraced him with extreme joy, bid him welcome, and desired him to relate all that he had seen and met with. Then taking the ring of the Princess Kaann Lettaü out of his pocket, he placed it on the tip of his finger, and desired that the Prince would first look upon it, and that he should afterwards relate his adventures. Cámarúpa, on beholding the well-known name of his dear Princess inscribed on the ring, heaved a deep sigh from the bottom of his breast, and fell lifeless on the bosom of his newly recovered friend. Budea Chund
hastily

hastily demanded what he had done, and wherefore he thus afflicted their beloved master. Chitra Mana replied, that the ring which he had just displayed was the cause of the Prince's illness; it belonged to the Rana Kaum Lettaü, and he had brought it from her as a token of affection for Cámarúpa. The two friends then raised up the Prince, who soon recovering from his agitation, once more took the ring, and pressing it to his lips, kissed it most fervently, then raising it to his eyes, let fall a shower of tears on this affectionate and soothing token of his mistress's passion. He then addressed the Painter, and

begged that he would quickly relate by what extraordinary means he had become possessed of this invaluable treasure. Chitra Mana related to the Prince the whole of the Princess's story, her sickness, his discovering her passion, and finally her giving him the ring, and commanding him to depart in search of her beloved Prince Cámarúpa.

When Chitra Mana had finished his narration, the Prince thus addressed Budea Chund, the Pundit :

“ Since, O ever dear friend ! the
 “ wishes of my heart are thus
 “ wonderfully accomplished, it be-
 “ hoves me to return thanks in a
 “ proper

“ proper manner for so great a blessing ; and I earnestly request the
 “ prayers of pious and holy
 “ men for the restoration of the
 “ health of my dear Princess.
 “ As my means at present, however,
 “ are scanty, and I have nothing
 “ left but the ruby now on my
 “ arm, it is proper that you should
 “ take and sell it to the Rajah
 “ Pri'tihi Péti, sovereign of this
 “ country, and then let the
 “ amount be given to the holy
 “ Brahmins for the purposes
 “ which I have expressed.”

This being agreed to by all present, Budea Chund took the ruby,

and going to the Rajah's palace, desired one of the attendants to present the jewel to the Prince as for sale. When the Rajah Pri'tihi Péti cast his eyes upon the ruby, which darted forth a thousand rays from its incomparable brilliancy and lustre, joy sparkled in his eyes ; and commanding his own jeweller, by name Mana Chitra, to be called, he put it into his hand, and desired him to name the price of the ruby. Mana Chitra, on viewing the jewel, was astonished ; and desired that the person to whom it belonged might be sent for ; upon which Budea Chitra stepped forward. Mana Chitra then
asked

asked him, if he was the owner of the jewel; adding, that he suspected, by its uncommon beauty and immense value, that it must be the property of some potent prince. Budea Chitra replied, that whoever was the owner it did not concern him, but if he chose to purchase it, he might; if not, he begged leave to depart. On being pressed to name the owner, he said that it belonged to Rajah Raj Petti, the sovereign of Oude, who had commissioned him to sell it. Mana Chitra replied, “ It is not so; this
 “ jewel is the property of Kenwur
 “ Cámarúpa, the son of the sove-
 “ reign of Oude; who, at the
 “ birth

" birth of his child, put this ruby
 " on his arm; and foretold, that at
 " the time of his son's marriage,
 " he should bestow it on the Brah-
 " mins. I am the servant of Cá-
 " marúpa, and his jeweller, and
 " have seen this ruby on the arm
 " of the Prince while an infant."

Budea Chitra then demanded his
 name; to which he replied, My
 name is Mana Chitra; and then,
 at the remembrance of his dear
 master, he burst into a flood of tears.
 Budea Chitra immediately threw
 his arms about the neck of Mana
 Chitra, and bid him look him in
 the face, and recollect, if pos-
 sible, his old and faithful friend.

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Upon this, the two friends immediately embraced each other. Mana Chitra then inquired concerning the Prince; and being informed that he was in health and safety, he joyfully and with a loud voice returned thanks to the Deity.

The Rajah Pri'tihi Péti being astonished at this adventure, acquainted Budea Chitra, that he intreated the Prince his master from henceforth to consider himself as his particular guest; and hoped to have the honour of entertaining him in a manner suitable to his rank and dignity. Mana Chitra requested

requested of the Rajah, that he might first go and prepare the Prince for this fortunate and unexpected event ; to which the Rajah willingly consented, adding that he could not himself refrain from following him in a short time.

The two friends departed together. As they approached the Prince, who was sitting in conversation with Mana Chitra, the latter perceiving two people, conjectured that probably Budea Chitra had been seized as a robber, and that the Prince himself was coming to inquire concerning the fact. But he was quickly unde-

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ceived ;

ceived ; for Manickya Chandra, on his nearer approach, fell at the feet of the Prince Cámarúpa, and shedding abundance of tears, told him that he was his faithful servant and friend Manickya Chandra, the Jeweller. The Prince immediately recognized the features of his long-lost companion, and raising him up embraced him in the tenderest manner ; then seating himself by his side, bid him recount all the circumstances of his life since their disastrous separation, and inform him by what means this happy meeting had been effected. Manickya Chandra, after recollecting himself a little, began
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in the following manner to comply with the request of his beloved friend and master.

The Adventures of Manickya Chandra, the Jeweller, and Fifth Companion of Rajah Cámarúpa.

AS soon as the ship divided, the favour of Providence threw in my way a broken plank, of which I fortunately laid hold, and resigned myself to the mercy of the winds and waves. During three days I remained in this dreadful situation,

situation, when my eyes were at length blessed with a distant view of the shore, which I used every exertion to reach, but from extreme lassitude and fatigue was unable to effect.

While I continued in this state, a lion of a most tremendous size and form came down to the beach, and endeavoured to seize and tear me from the plank, but the water being very deep, he durst not venture into the sea. My agony during this period was greater than I can possibly express; but at last it pleased the Almighty to send to my relief a monstrous whale,

whale, which bounding forth from amidst the waves of the ocean, made directly against the lion. The two monsters immediately began a fierce and terrible encounter; when, after a furious conflict, the whale got the better of the lion, and finally devoured him. He then returned into the sea and disappeared.

Being thus delivered from what I had deemed sure and inevitable destruction, I at length crawled upon the beach, and after returning thanks to Heaven for my miraculous preservation, laid myself down to enjoy a comfortable repose.

repose. When I awaked, I wandered about in search of an habitation ; and after some time arrived at a very pleasant valley, where there was abundance of refreshing water and various sorts of fruit-trees. Determined to remain in this pleasant place, I sat down to partake of a repast which the neighbouring trees had afforded me.

When night began to approach, I perceived a light at a distance, toward which I directed my steps with all possible speed ; and on my arrival perceived that a caravan of merchants had taken their abode

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here

here for the night. Highly rejoiced at this circumstance, I inquired of one of the people for the master of the caravan, to whom they immediately conducted me. He received me with courtesy, and inquiring after my story, ordered that I should be taken care of. He then permitted me to attach myself to his caravan ; but, alas ! I was no sooner freed from one misfortune, than another overtook me ; for before midnight the caravan was surrounded by a party of daring robbers, who made the attack with such rage and vigour that they soon put our people to flight, killing several and making
pri-

prisoners of the rest. Among the latter was your unfortunate slave, who was instantly bound. The thieves then having divided their booty, immediately set forwards for their own habitation, which was at a place called Jaggut. Being arrived there, the chief of the robbers, Jubar Sing, ordered all the prisoners to be brought forth and put to death. My turn came next, and the cruel executioner was on the point of performing his office, when the youngest son of the Chief, who was then standing by, made a sign for him to desist ; and going up to his father, earnestly begged that my life might be spared

for his sake. This compassionate and noble youth, whose generous soul ever obeyed the dictates of mercy and humanity, was named Behauder Sing. Having obtained his father's consent, he took me by the hand, and led me to his own house, where, having set before me a plentiful banquet, he desired me to relate my adventures, and inform him by what extraordinary means I had fallen into such an unfortunate situation; upon which I related all that had happened to me.

This excellent young man, after many favours conferred upon me,

delivered me into the care of some of his own people, who brought me to Dwárákà ; where acknowledging myself to be a jeweller by profession, I soon acquired reputation, and was employed in the service of Rajah Pri'tihi Péti. This Prince took so much delight in the efforts of my skill, that he not only allowed me an handsome salary with suitable attendants, but I became his chief favourite. Here I have remained ever since, until the period I saw my friend Budea Chaund, who came hither for the purpose of selling my dear Prince's ruby. Thanks be to God who hath thus restored to me my

friend and master in so auspicious a manner.

When Manickya Chandra had ended his relation, the Prince embraced him tenderly, and related his own adventures. While they were thus in close discourse, a confused noise of cymbals and warlike instruments assailed their ears, and presently after it was known that the Rajah was approaching. Cámarúpa upon this requested of Manickya Chandra to go to the King, and inform him where he was seated in expectation of his arrival. The jeweller accordingly departed, and in a short time the Rajah appeared ;

peared ; who, descending from his elephant, advanced towards the Prince. Cámarúpa rose up to meet him, when the two Princes accosted each other with the usual salutations. Rajah Pri'tihi Péti requested the Prince to honour him with his company at the palace, adding at the same time, that this would be a favour he should ever remember with gratitude and satisfaction. The Prince received this friendly and courteous invitation with proper acknowledgments ; and placing him upon his own elephant, they returned together to his palace, where orders were given for a magnificent ban-

~~er~~ to be prepared, at which they
 all sat down. Here youthful cup-
 bearers, whose cheeks resembled
 the full moon in splendor, served
 up wine of the first quality in cups
 of pure gold, and the fairy forms
 of elegant dancers beat time in
~~plea~~ing cadence to the melody of
 the harp, the lute, and the dul-
 cimer.

While they were thus enjoying
 the banquet, the discourse happen-
 ing to turn upon the science of mu-
 sic, Rajah Pri'tihi P'eti observed
 that it was a long time since he
 had seen any one who was master
 of that noble art. At this the
 Prince

Prince Cámarúpa bringing to his recollection his old friend and companion Calávat Raza Ranga, from whom he had been so unfortunately parted, breathed a secret wish that he were now present, and at the same time heaved a deep sigh at the idea of his loss. Hearing this, the Visier of the Rajah thus addressed him : “ Most august Sovereign ! there is lately arrived in this city a young stranger, who is possessed of such astonishing powers in music, as perhaps were never before heard of, and he is now at the habitation of your servant.” The Rajah ordered his Visier to bring the

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the stranger to the assembly, which was accordingly done ; and after a short time the young man prepared to give a specimen of his abilities in the art. This task he executed in so masterly a manner, and in such an exquisite style, that all present were lost in wonder and delight ; whilst those who had been performing before, overcome by the powers of the young stranger, bent their heads in silence, and were struck with envy at his superior abilities. As soon as he had finished his performance, the Rajah turning to his Visier, asked him by what means he became possessed of so invaluable a treasure ? The Visier replied,

replied, “ that he had been three
 “ days at the house of Rúpa Swa-
 “ rúpa, one of his highness’s re-
 “ lations, who had informed him
 “ of his extraordinary guest,
 “ which had induced him to men-
 “ tion him when the discourse
 “ first turned upon music.”

The Prince Cámarúpa, from the
 first appearance of the stranger,
 had conceived an extraordinary
 emotion ; and when he heard him
 deliver those harmonious and well-
 known notes which had so often
 contributed to sooth the anguish
 of his soul, he immediately knew
 the strange performer to be his
 long-

long-lost and dear friend the Musician Calávat Raza Ranga. He therefore determined to make himself known as soon as the banquet should be ended ; and accordingly, when they were about to depart, the Prince requested the Rajah to permit the newly-arrived Musician to visit him at his own apartments. The Rajah consenting, as soon as they had all retired, Calávat Raza Ranga went to the chamber of Rajah Cámarúpa. On his arrival, the Prince demanded of him, whether he retained in his memory the name of Cámarúpa ? The Musician, at the mention of the name, calling to remembrance his revered
and

and long-lost Prince, uttered a deep sigh, and immediately shed a torrent of tears. In order to comfort him, Cámarúpa bid him look earnestly, and endeavour to find out in him the person for whom he so anxiously sought. Calávát Ráfa Ranga, viewing the Prince more narrowly, presently recalled the features of Cámarúpa to his mind, and falling at the feet of his master, embraced his knees with the sincerest tokens of respect and joy. The Prince being sensibly affected on the occasion, raised him from the ground, and tenderly embracing him, desired that he would inform him, by what means he had been
pre-

preserved from perishing in the ocean, and how he had arrived in that city. Raza Ranga, after embracing the remainder of his friends, who had by this time arrived in the Prince's chamber, and having passed through the usual congratulations, began the following narrative :

The Adventures of Calávat Raza Ranga, the Muscian, and Sixth Companion of Rajah Cámarúpa.

AT the time the ship went down, I by chance got hold of a broken plank, upon which I committed

mitted myself to the mercy of the winds and waves. Three days and nights I remained in this miserable situation, when, on the fourth day, it pleased Divine Providence to throw on shore the plank on which I was seated. With much difficulty I reached the land, and being quite exhausted with watching, hunger, and fatigue, fainted away. On recovering, I perceived near me some trees loaded with fruit, with which I gladly appeased my hunger; but as evening approached, hearing the roaring of wild beasts on every side, I betook myself to a tree, to the top of which I climbed, in order to pass the night.

I had

I had not been long in my new situation, when a young man of a most engaging form made his appearance. He was dressed very magnificently ; in his hand he held a bow, upon his shoulder was hung a quiver full of arrows, and a scymitar was suspended by his side. He had come hither on foot, determined to take up his abode in the same tree, to avoid the wild beasts, which were howling most dreadfully all round him. Having seated himself a little below me, he raised his eyes toward the top of the tree, and perceiving a strange person, conceived that it might possibly be one of those evil genii inimical to
man-

mankind, who wander about the world during the night. Impressed with the idea, he fitted an arrow to his bow, and was just on the point of discharging it, when I called out to him in a suppliant manner, and requested that he would spare an unfortunate traveller, whom the terrors of the night, and the roaring of the wild beasts, had induced to take up his residence in that tree. At this exclamation the young man immediately desisted, and asked me whence I came, and what had brought me into that unfrequented place. I replied, that I had lately suffered shipwreck; and related all the particulars of my misfortunes.

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When

When I had finished, he bid me take comfort, telling me that he should be my protector, and soon conduct me to a place of safety.

During this conversation, a lion of a tremendous size approached the tree on which we had placed ourselves, and being impelled by hunger, and the scent of human flesh, set up a most hideous roar, at the same time lashing the earth with his tail, while his eyes darted flames of fire. In this manner he continued going round the tree, in hopes of finding the means of raising himself. I became petrified with horror; but my companion

nion smiling, bade me not be afraid, but observe what he did. Upon this, fitting an arrow to his bow, he drew it from ear to ear with all his strength, and then discharging it, hit the lion so exactly in the throat, that the monster fell dead without a single groan. I immediately gave a loud shout, and returned thanks to God, and to the noble youth, who had thus preserved me from inevitable destruction.

Soon afterwards the female of the beast which had been killed, came in search of her mate, and on her arrival at the tree, seeing

him dead, she uttered a loud howl, and instantly began to ascend. I now continued in the greatest terror at the situation of the young man who sat below me; but with the most perfect unconcern he drew his scymitar, and at one blow severed the lionsess into two parts, upon which she fell prostrate and lifeless to the ground.

After this miraculous deliverance, I embraced the young man, and returned him thanks for my preservation a second time. I then requested him to inform me by what means he had arrived in so desolate a place, as I could clearly per-

perceive that he had been well educated and nobly born. The illustrious stranger very obligingly replied, That he had come to hunt in the forest, and having pursued a stag too eagerly, had been separated from his company, and obliged to pass the night as I now saw ; adding, that by day-break he doubted not some of his attendants would find him out.

This proved to be the case, for when the morning began to appear, we espied a company of horsemen approaching. Upon their arrival the young stranger descended from the tree, and the horsemen

no sooner saw him, than they immediately hastened to prostrate themselves at his feet. As soon as he was mounted, he called out to me to descend from the tree, and very graciously ordered a horse to be brought for me, upon which I mounted directly, and we proceeded together towards this city. On our way, I found by inquiry that he was the son of the Vifier of Rajah Pri'tihi Péti, and that his name was Roop Singa. Suffice it to say, that when he found that my abilities in the science of music were so considerable, he determined to detain me in his service. In the mean time, as my Prince has beheld,

held, I was called to the banquet of the Rajah, in order to give a specimen of my art. By these means, thanks be to Almighty God, the desires of my heart are at length accomplished, and I have once more the felicity of beholding my ever dear Prince, friend, and master.

When Calávat Rása Ranga had finished his narration, the Prince Cámarúpa tenderly embraced him; and the next day, while they were seated at the banquet, he made the Rajah acquainted with the whole of his story; who cordially congratulated the Prince, and received

Rasa Ranga with many tokens of regard.

Leaving now this assembly of friends, happy in each other, at the court of Rajah Pri'tihi Péti, we shall return to the adventures of Samadhi Pachanan Pundit, who had been the original cause and promoter of the late disastrous journey.

The Adventures of Samadhi Pachanan, a Brahmin, attached to Prince Cámarúpa.

WHEN the ship went down,
Samadhi Pachanan Pundit, the
Brah-

Brahmin, was committed to the mercy of the winds and waves. For the space of three days he struggled with fate; and at the expiration of that time, he was cast on shore upon an island in the China seas. To this island many merchant ships resorted, in order to take in goods, from whence they generally proceeded to the island of Serindib, to dispose of their cargoes. In one of these ships Samadhi Pachanan embarked, and after a short passage arrived at Serindib, where he made every possible inquiry, but without success, of the Prince Cámarúpa, or any of his companions.

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Finding himself disappointed in every attempt to obtain intelligence, he determined to endeavour to get a sight of the Princess Kaann Lettaü ; and as he knew it was her custom once a year to visit the grand idol temple in that island, he went thither, and introduced himself to the priests of the temple, who knowing him to be a Brahmin, received him very courteously, and permitted him to attend the accustomed sacrifices.

When the time of the annual visitation of the Princess arrived, she, attended by her friend Kaum Kullai, the daughter of the Visier,
paid

paid her usual visit to the temple. On their approach, Samhadi Pachanan concealed himself in a corner of the temple, in order to listen to their conversation.

As soon as the Princess Kaum Lettaü perceived the temple free from people, she went forward towards her favourite idol, and after having made her reverence, in a submissive tone thus offered up her address: “ O thou, to whom I
 “ have constantly addressed my fervent and devout prayers, attend
 “ and listen to the resolves of my heart! If by your favour I can
 “ obtain the desires of my soul,
 “ and

“ and find out my beloved Prince
 “ Cāmarúpa, for this token of re-
 “ gard I promise to present at your
 “ shrine immense wealth, gold and
 “ jewels of every denomination,
 “ and will also distribute large
 “ sums of money for the benefit
 “ of Brahmins and holy men.
 “ But if you deny this my earnest
 “ intreaty, then will I at your feet
 “ yield up my wretched existence!”

Saying this, she shed a shower of
 tears, which so affected the Brah-
 min that he could contain himself
 no longer, but coming forward,
 threw himself at the feet of the
 Princess, who instantly recollected
 him. She desired him to rise,

and inform her where he had been for so long a space of time. He answered, That he had been to the kingdom of Oude ; and then related the whole story of the Prince Cámarúpa's passion for her, this subsequent journey in search of her, and the shipwreck by which means he had been separated from the Prince and the rest of his companions ; and added, that since that period he had heard nothing further concerning them. Kaum Kullai upon this earnestly requested, that he would once more endeavour to find out the Prince. To which the Brahmin most willingly consented ; and taking leave of the Princess,

Princes, that instant set forward in search of Cámarúpa.

After travelling many days without gaining any tidings of the Prince, Samhadi Pachanan came at length to the cottage of Gyán Achárya, the Dervise before-mentioned. On his arrival, the Dervise asked him who he was, and what had brought him into so desolate a place? Upon which Samadhi Pachanan replied, That he was an unfortunate traveller, in search of a lost companion, the Prince Camárúpa, son of the sovereign of Oude. At this name, Gyán Achárya immediately discovered him-

himself to the Brahmin, and related the whole story, of Camarúpa, and two of his companions, having been at his cell, whence they had departed with an intention of proceeding to Serindib; adding, that the Brahmin would on his return probably find him there. He concluded by requesting him to remain at his cottage that night, and partake of some refreshment.

Samadhi Pachanan rejoicing at this intelligence, returned his sincere thanks to the Dervise, and having passed the night in the cottage, next morning set forward
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on his return to Serindib. Having arrived on that island, he went directly to the palace, and requested to speak to one of the Princess's attendants, upon which Kaum Kulläü came out to him. The Brahmin, in order to deceive those who were standing near him, desired the confidant to inform her mistress, that while he was watching in the temple, sleep had overtaken him, and the principal idol had appeared to him in a dream, and commanded him to inform the Princess Kaann Lëttäü, that she must perform her devotions at his shrine on the following morning.

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Having delivered his message, he returned to the idol temple, and next morning the Princess with her friend arriving, he told them the purpose of his journey, and every thing that the Dervise Gyán Achárya had related to him. At this intelligence the lovely Princess was so overjoyed that her senses entirely failed her ; but soon recovering, she poured a number of jewels into the Brahmin's lap, expressing herself in terms the most grateful and rapturous ; then with a heart full of joy, returned to the palace, in speedy hopes of seeing her beloved Prince, and accomplish-

plishing the only wish of her heart.

Here the story leaves the Princess in this situation, and returns to the adventures of the Prince Cámarúpa and his companions, who were still at the court of Rajah Pri'tihi Péti.

The Prince, wishing to depart in search of his beloved Kaann Lettaü, addressed the Rajah to that purpose; but perceiving signs of uneasiness on his face, desired to know the reason of it. The Rajah told him, that it lay very much
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in his power to oblige him, as his dominions had been a long time infested by a band of notorious robbers, who were making daily incursions into his provinces, and he had lately received intelligence that they intended to make a grand attack upon his capital city of Dwáarakà.

The Prince, penetrated with gratitude at the favours he had received, determined to attack the army of the enemy; and communicating his intentions to his companions, they unanimously agreed to accompany him in the enterprise. Accordingly, having taken

a considerable body of the Rajah's troops, they set out to the place of the enemy's encampment, near which they arrived a little before dark. Here Cámarúpa ordered his troops to halt, and dispatched his favourite, Mitra Chandra, to the enemy's army as a spy, ordering him to bring intelligence of what was going on there, and how they were situated.

Mitra Chandra, in the habit of a peasant, entered the camp unnoticed by any one, and found that they were all taken up in revelling and riot, and that the whole camp was a scene of dissipation, drunkenness,

ennefs, and debauchery. Returning to the Prince, he gave him an account of their situation, who thereupon determined to make a night attack upon the robbers, and having disposed his troops accordingly, gave to each of his valiant friends a separate command, himself leading the whole.

On their arrival at the enemy's camp, they instantly fell upon the robbers with great fury, who, being totally unprepared, were quickly routed, and vast numbers of them put to the sword. The brave Prince Cámarúpa, with his own hand, put to death the Chief

of the band. In short, a great booty was gained, and next day the conquerors returned in triumph to Dwárákà, where the Rajah received them with the most sincere joy, congratulating them on their success, and declaring that he never could enough reward them for their gallant and intrepid conduct, which had thus delivered him from his most potent adversaries. He then kindly invited them to a magnificent banquet.

Next day the Prince demanded permission to depart, which the Rajah granted, overwhelming him with thanks and praises for the ser-

vices which he had rendered him ; and would have loaded him and his companions with riches, had they not unanimously refused to accept them.

Every thing being prepared for their journey, Cámarúpa took an affectionate leave of Rajah Pri'tihi Péti, and set out with his companions for the island of Serindib. After a short journey, during which nothing material occurred, they arrived at that celebrated island, when the Prince was elated with joy and satisfaction at having at length approached so near the object of his wishes.

Upon a consultation, the Prince and his companions determined to remain in a garden adjoining the city. Here they fixed their abode, until they could gain some information respecting the Princess Kaann Lettäü, and learn her true situation. For this purpose Chitra Mana was dispatched into the city next morning, in order to find out Dhanwantari the Physician, who had all along been attending on the Princess, by the command of her father the Rajah, as before related.

When Chitra Mana entered the city, he soon met with Dhanwan-

tari, to whom he immediately made himself known, and acquainted him that his dear Prince and master, Rajah Cámarúpa, was arrived. Dhanwantari, at this happy event, was transported with joy ; and having returned thanks to Heaven, hastened with his friend Chitra Mana to throw himself at his master's feet. On his arrival Cámarúpa tenderly embraced his faithful friend, and requested him to relate every particular of his situation since their unfortunate separation. Dhanwantari immediately obeyed, and related the whole of his adventures from first to last ; concluding
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by telling him that his beloved mistress, the Princess Kaann Lettaü, had been for some time in a bad state of health, owing to her not having heard any tidings of him.

During this conversation Samadhi Pachanan arrived, and having embraced the Prince and the rest of his companions, related to them the whole of his adventures.

When this faithful company had congratulated each other at the happy event of their once more meeting together, they began to
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consult on the most eligible mode of informing the Princess Kaana Lettaü of the arrival of Prince Cámarúpa. Upon this Budea Chaund arose, and made the following proposal: "That he should, by means of the silken string before-mentioned, transform himself into a parrot, when he should be able to visit the Princess's palace undiscovered, and take the first opportunity of informing her of the arrival of Cámarúpa, and concert proper measures for their future meeting." The whole company approving this proposal, the Prince tied the string to Budea Chaund's

Chaund's foot, and he instantly assumed the shape of a bird ; then dismissing him, the parrot presently flew to the royal palace.

As soon as he had entered into the women's inclosure, he perceived the Princess Kaann Lettaü and her attendants sitting under a cypress tree in the garden. She appeared overwhelmed with grief and melancholy, and her women were trying every means to divert and console their beloved mistress. Budea Chaund perceiving this, flew directly opposite to the place where the Princess was sitting, and perched himself on the branch of a tree.

tree. Kaann Lettaü seeing a bird of most beautiful plumage, instantly rose up, and without reflecting ran forward to catch it. The bird, upon her approach, flew forward to a small distance, and then stopped again. The Princess following quickly, came up to it, and speedily catching it, put the parrot upon her wrist, and at the same time laid hold of the silken string she perceived tied to his foot, that it might not again get away. The parrot immediately thus addressed the Princess: “ How must
 “ the heart of that animal flutter
 “ who becomes the prey of beauty
 “ and elegance?” Then, to the
 astonish-

astonishment of the Princess, it began to warble forth such exquisite strains of melody, that she became perfectly enchanted by them.

Rejoiced at having obtained so desirable a prize, she called to her friend Kaum Kullai, and resigned the bird into her hands, requesting her to take all possible care of it, and then returned to the palace.

When night approached, and all her attendants, except Kaum Kullai, were gone, the bird began to peck at the string round his foot with his bill, which the attendant perceiving, conceived that the animal wished

wished to release himself, and accordingly taking hold of the string, loosened it from the foot; when, to the astonishment of them both, the bird assumed the form of a man, and instantly fell at the feet of the Princess Kaann Lettäü. They were upon the point of calling out for assistance, when the Pundit assuming a most respectful behaviour, informed them, That his name was Budea Chaund, the servant and friend of Prince Cāmarúpa, who had just arrived in the island of Serindib, and had taken up his abode in a garden adjoining the city, whence he had been dispatched by him with the happy intelli-

telligence, and to express the most affectionate regard and devotion to the will of his dear Princess.

At this pleasing intelligence, Kaann Lettaü was filled with joy, and embracing her friend, let fall a shower of tears upon her bosom; then turning to Budea Chaund, she bid him welcome in the most engaging manner, and requested him to inform her by what means her beloved Cámarúpa had arrived in the city.

Budea Chaund, in modest and eloquent terms, related the whole affair, from the first moment when
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the Prince beheld her in his dream until the present hour.

When the Princess heard the whole story, her beautiful countenance at one time assumed the appearance of the early dew upon the grass, from the pearly tears gently trickling down her lovely cheeks, outvying the blushing rose ; and at another time, her coral lips, like the opening rose-bud, diffused the blossoms of the early spring smiling with ineffable sweetness and affability. After presenting her sincere thanks to the Pundit, she retired to rest ; and next morning going to the apartments of

her friend, she desired Budea Chaund to return to Prince Cámarúpa, and present him with her most affectionate remembrance.

When the Princess had finished, her friend Kaum Kullai told Budea Chaund, that just before his arrival, the father and mother of the Princess, finding that she benefited not by the exertions that were made by the physicians, had resolved to give her in marriage to one of the many Princes who had been long paying their addresses to her; and for that purpose had issued a proclamation, advising all the Princes and Rajahs who had declared

clared their affection for Kaann Lettaü, to assemble at the grand festival of Swayamvara, which was to take place in about forty days; when it was resolved, that she should on that day give her hand in marriage to one of the suitors. The confidant therefore requested Budea Chaund to be careful to inform Cámarúpa of this resolution, and desire him not to fail being present on the appointed day; and in order that he might be the better distinguished amongst the crowd, it was determined that the Prince and his companions should appear disguised under the habits of holy dervises. Having communicated

to him the plan, she again tied the silken string to Budea Chaund's foot, and he instantly winged his flight through the air to the Prince and his faithful companions, who were in the garden anxiously expecting his return.

As soon as Budea Chaund arrived, the Prince immediately loosened the silken string, and Budea Chaund assumed his natural form. He then gave Camarúpa an exact account of all he had seen and heard. The Prince, in raptures at this joyful intelligence, embraced his friend in the most affectionate manner; and they all with one voice

voice joined in congratulating him on the happy event.

Agreeably to the proclamation of the King of Serindib, many Princes and Rajahs made their appearance on the day appointed, attended by a magnificent train of courtiers and numerous attendants, each inspired with the hope of obtaining this all-accomplished Princess.

A few days before the festival, Prince Cámarúpa desired his friend Budea Chaund to return once more to the palace and see his beloved Kaann Lettaü, and tell her, that on the day of the festival he would

certainly be present, agreeably to the plan proposed ; and as a surer indication that he would be so, he desired him to inform the Princess, that she might, in the crowd, perceive Dhanwantari the physician, and the Brahmin Samadhi Pachanan, whom she knew, and that Budea Chaund, in the form of a bird, would be perched upon the Prince's wrist.

Having given these instructions, and tied the silken string to his foot, the Pundit flew into the air, and directed his way to the palace. On his arrival he perceived the Princess and her attendants seated
at

at a magnificent banquet, at which was also present the mother, the Rana Gulbi Laetti, who appeared much delighted at the happy alteration in her daughter's health. When the banquet was ended, and all the attendants except Kaum Kullai had retired, the parrot descended from the place where he was perched, and flew towards the Princess; who instantly knowing her diligent and faithful messenger, unloosened the string from his foot, and the Pundit assumed his natural shape. He then delivered his master's message to the Princess, who returned him many thanks for the trouble to which he had been put ;

and taking a vial of ottar of roses, put it into the Pundit's hand, desiring him to present it to her beloved Prince, as a token of her unalterable love and affection. She then retired to rest; and Budea Chaund again assuming the form of a bird, flew back to his own habitation.

The Prince being informed of what had happened, and presented with the vial of ottah which the Princess had committed to the care of his friend, fixing his eye on this token of affection from his dear Kaann Lettaü, he became filled with joy and gladness, and instantly

stantly applied the contents to his face and eyebrows, kissing and embracing Budea Chaund, and declaring himself to be the happiest of mortals.

The festival of Secambur now approached, and on the preceding day Cámarúpa once more intreated Budea Chaund to return to the palace, and repeat the message which he had formerly carried, lest the Princess Kaann Lettaü by chance might have forgot it. The Pundit accordingly prepared to depart, but Mitra Chandra, the favourite friend of Cámarúpa, at that instant rising up, requested the Prince's

Prince's permission to fend his best affections by Budea Chaund to the beautiful Kaum Kullai; adding, that from the report he had heard of her, he was become much enamoured. Cámarúpa smiling, consented to the request, and Budea Chaund again assumed the shape of a bird, and departed to the palace.

On his arrival, finding the Princess and Kaum Kullai alone, he flew towards them, and on assuming his natural shape, delivered his message. He then told the Princess, that he had another message to communicate, namely, the best
affec-

affections of Mitra Chandra, the faithful friend and confidant of his master, and son of the Vifier of Oude, to her attendant Kaum Kul-lai, with whom he declared that he had been fo enamoured, from the report of her accomplishments in both mind and person; adding, that he could not live without her, and that his existence would be no longer defirable if he did not obtain the object of his affection.

When Budea Chaund had finished, the Princess laughed heartily at the circumstance; and turning to her friend, desired her by all means to return thanks to the young Mi-
tra

tra Chandra. To this, however, she would not agree; but was much offended at the Pundit for having delivered the message. Kaum. Kullai remaining silent, the Princess was angry, and asked her what reason she could have for refusing the attachment of so amiable a man as Mitra Chandra was reported by all to be; and added, that she knew from Dhanwantari the physician, that his sentiments of her were long ago declared. Having said this, she turned from her hastily. The beautiful Kaum. Kullai no sooner perceived the displeasure of the Rana to increase, than she turned aside her face, and

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with

with a thousand blushes occasioned by virgin modesty, desired Budea Chaund to return her good wishes to his friend.

Budea Chaund now took his leave, and returning to the Prince, informed him of what had happened; and also related the message of Kaum Kullai to his friend Mitra Chandra, who was enraptured at the report, and indulged the pleasing idea of enjoying his mistress at the same time that the Prince should be united to the object whom he had so long ardently sought, and for whose sake he had undergone such trouble and affliction.

The

The festival of Secambur now arrived. Early in the morning the Rajah Chitra Péti issued from his palace, attended by all the lords of his court, dressed in their most splendid apparel; and having arrived at the place of assembly, seated himself on a magnificent throne of pure gold, placed on a large and spacious scaffolding erected for the purpose. Soon after, all the Princes and Rajahs, who had come as suitors to the Princess, made their appearance, each attended by his respective train. To this festival the choicest musicians were engaged, and the whole assembly resounded with melody, mirth, and dancing.

dancing. The incomparable princess Kaann Lettaü, conspicuous above all for the symmetry of her form and beauty of her countenance, soon appeared, adorned with a profusion of the richest jewels, and most gorgeously apparelled, entered the assembly, seated on a golden litter. She was attended by an hundred virgins of most enchanting appearance, each of whom seemed to outvie, in loveliness and elegance, the fairies of the celestial regions. The Princess held in her hand a necklace of flowers, which her father ordered her to bestow upon that Prince whom she should chuse for her husband.

When

When she entered the assembly, all the Princes, astonished at such a blaze of beauty, set up a loud shout, and many were, by the power of her charms, instantly deprived of their senses, while others began the most extravagant exclamations. All anxiously waited the approach of the Princess, each hoping to be the happy mortal towards whom his propitious deity might direct her choice. Kaann Lettaü being arrived in the circle, threw her eyes around on every side, anxiously desirous of beholding the only object of her wishes. For some time she could not discover either him or his faithful companions ;

panions; but chance leading her to that side where the crowd was much more numerous, she at length saw Dhanwantari the physician, and Samhadi Pachanan the Brahmin, and presently after, to her great joy and satisfaction, her ever dearly beloved Prince Cámarúpa, sitting in the midst of his companions in the habit of a devotee. This sight had such an effect upon her that she instantly fainted away, and it was some time before Kaum Kullai could recal her to life, by sprinkling her face with rose-water, and using every other means in her power, which at last had the happy effect. She then told

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those

those who furrounded the Princess, that the occasion of her illness was the extreme heat of the assembly.

It happened that Cámarúpa, at the instant the Princess beheld him, also met her eye; and the sight of so much soul-inflaming beauty so violently affected him, that he also fell senseless to the ground in the midst of his companions. By their endeavours, however, having recovered, he cast his eyes about eagerly in search of the Princess, who at that instant ordering her litter to move on, came up to Cámarúpa, and in presence of the whole assembly threw the necklace upon

upon his neck; and at the same instant embraced him in a most affectionate manner.

At this scene the whole assembly set up a murmur; and the Brahmins and other holy men, going up to the Prince, snatched the necklace from him, and gave it back to Kaann Lettaü; at the same time reproaching her for being a disgrace to her family, in bestowing such a mark of affection upon a poor dervise and beggar, when so many illustrious and powerful Princes were courting her alliance. But little did this avail, for the Princess taking hold of the neck-

lace a second time, threw it again on the neck of Cámarúpa, with every mark of cordial affection and esteem.

At the repetition of this act, the Princes and Rajahs lost all patience, and rising from their seats, went to the King Rajah Chitra Píti, and informed him of the disgraceful scene they had witnessed.

The Rajah upon this, ordered the Brahmins and holy men to the assembly, and commanded them to assign a reason for this extraordinary conduct of his daughter. They one and all replied, that she must have

have been practised upon by the art of magic ; and advised the Prince, for the present, to dismiss the assembly of Secambur, and appoint another day for the meeting ; and in the mean time to confine in prison that audacious dervise and his insolent companions, until they should be able to find out by what means they had bewitched the affections of Kaann Lettaū. The Prince consented to this advice, and having dismissed the assembly, gave orders that Cāmarúpa and his companions should immediately be seized, and thrown into a deep pit adjoining to the palace, the place in which malefactors were usually

confined. This order was instantly obeyed, and the unfortunate fate-impelled Prince and his faithful friends were, without reserve, thrown into that loathsome prison ; where for the present the story leaves them, and proceeds to relate the subsequent events.

As soon as the Rajah returned to his palace, he sent for his daughter in great wrath, and having reproached her for the disgrace which she had brought upon him, solemnly swore that he would confine her for the remainder of her life in an inaccessible prison. He accordingly ordered a place to be built,
inclosed

inclosed within a very high wall, and when it was finished, he removed the Princess thither, with all her effects, allowing her no other companion than her friend Kaum Kullai.

This unfortunate Princess being shut up from the world and society, and condemned to pass the remainder of her days in prison, her affection for Cámarúpa became more fervent when she reflected on the punishment which he was doomed to undergo for her sake. Deeply impressed with this distressing idea, she shed abundance of tears, and never ceased day or night bewail-

ing the unhappy fate of her dear Prince, often declaring that she would die a thousand deaths rather than prove unkind, or forsake him.

While she was thus lamenting her hard fortune, Cámarúpa and his companions were consulting together in their miserable dungeon by what means they were most likely to obtain their liberty. Just at this moment Mitra Chandra recollected the hairs which the demon Huddum had bestowed upon him at parting, when he was on the point of being devoured by his companions, and who had promised that whenever he should
burn

burn one of those hairs, he would instantly come to his assistance, and deliver him from any evil which might befall him. He therefore proposed to the Prince, that he should try what effect the burning of the hairs would have. The proposal being agreed to, and Mitra Chandra having made a fire, he put into it one of the hairs, when presently after a loud clap of thunder was heard, and the demon Huddum made his appearance at the mouth of the pit. At this hideous sight, the guards who had been placed there by order of the Rajah, were struck with terror, and they all took to flight with

the utmost speed. Huddum, after kicking away the stone that covered the mouth of the pit, looked down, and perceiving the Prince and his companions, asked them, what they wanted with him? Looking up, they were so much terrified that they could not utter a syllable, but instantly began to put up their prayers to God. Mitra Chandra, however, knowing him, called out from the bottom of the pit, and returned him his sincerest thanks for having punctually performed his promise; and concluded by requesting, that he would deliver the Prince Cámarúpa and his unfortunate companions from their present dread-

dreadful situation. Huddum knowing the voice of Mitra Chandra, upon this application descended into the pit, and taking hold of Cámarúpa by one hand, and Mitra Chandra by the other, brought them both out, and then did the same by the remainder of his companions.

When this most acceptable service was performed, he addressed the Prince, and told him he had long wished to do him service, and that if he pleased, he would go that instant and bring the Princess Kaann Lettaü before him. The Prince returned Huddum many thanks;

thanks ; but told him, that for the present he only requested to be conveyed to some distance from the island of Serindib. Upon which Huddum having taken up the Prince and all his companions, conveyed them through the air with incredible velocity to a mountainous country inhabited by robbers, at a considerable distance from Serindib. When he had done this, with his own hands he built a fort for them, with every thing suitable ; and then having demanded of Cámarúpa if he had any further service for him, the Prince informed him that he had not, but that he should never be able to repay

répay the obligations he had already received. The demon Hud-dum then took his leave, with the promise of being ready on all occasions when his services should be required.

The Prince and his companions remained in their fort, consulting what should be the result of their future operations. After much deliberation it was determined to assemble an army as soon as possible, and to go at the head of it to Serindib, where Cámarúpa should discover himself to the Rajah, and demand the Princess Kaann Lettaü in marriage. For this

this purpose they first made an alliance with the robbers before mentioned, who inhabited the mountain; and the Prince recollecting the present of his friend the der-
vise Gyán Achárya, namely, the Sungi Parus, which, as before described, had the property of turning whatever it touched into gold, he determined to make use of it upon this occasion; and by these means having acquired incredible wealth, he engaged a considerable army in his service, and having appointed his friends to separate commands, when every thing was ready, he set forward on his march for the island of Serindib. After
many

many days travel, they at length reached it.

As soon as intelligence of his arrival was received at the Rajah's court, he made every necessary preparation to defend his dominions, and having collected his troops, sent them against the army of Cámarúpa, under the command of his Visier Gee Singa. The two armies shortly after encountering, a violent conflict ensued; but the propitious star of Prince Cámarúpa prevailing over the malignant one of his adversary, he gained a most complete victory, in which he took prisoner the Visier himself; and with-

without further delay, he instantly directed his march to the capital, hoping to take it by surprize; but intelligence arriving of the defeat of the Visier Gee Singa, the Rajah Chitra Péti became impressed with the greatest despair, and instantly ordering the gates of the fort to be shut, made preparations to defend himself from a siege.

The Prince Cámarúpa, on his march to the capital, was persuaded, by the advice of his friends, to pursue more lenient measures; and agreeing with them, he determined to liberate his prisoner Gee Singa the Visier, and send him to the
Rajah.

Rajah with offers of alliance and friendship. With him he also sent his friend Mitra Chandra, with orders to inform the Rajah who he was, and wherefore he had thus come against him in arms; at the same time to tell him of the passion he had long entertained for the incomparable Princess Kaann Lettaü, for whose sake he had undergone so many dangers and difficulties, and which alone had induced him to appear in the habit of a miserable faquier.

Having finished his instructions, he dismissed them both, and encamped his army one day's journey
s from

from the capital, determined there to wait the success of his embassy. The Visier Gee Singa and Mitra Chandra arriving at the court of the Rajah, went directly to the palace, and being brought before the Prince, they delivered their respective messages. The Rajah was much rejoiced at seeing his minister returned, and embraced him affectionately; then turning to Mitra Chandra, in a most affable manner he told him, that he should consider the alliance of so mighty a Prince as a great honour, and that if C amar upa had before informed him of his rank, and the affection which he had for the Princess,

his

his daughter, he would have received the greatest pleasure and satisfaction in preferring him, without hesitation, to all the other Princes that were assembled at the festival of Secambur; and hoped, that on account of his ignorance of the Prince's quality, he would excuse the hardships which he had undergone. He concluded his discourse by requesting Mitra Chandra to inform Prince Cámarúpa, that on the morrow he intended himself the honour of paying a visit to the Prince in his camp. He then ordered most magnificent presents to be brought, which he delivered to Mitra Chandra, and dismissed

him from the presence. This being done, he ordered rejoicings to be made throughout the city upon this most auspicious event; and that a solemn proclamation should be issued, that the illustrious Rajah Cámarúpa, son to the sovereign of Oude, was on the point of entering his capital city, and that every necessary preparation should be made to receive so noble a guest.

Mitra Chandra departing with the presents, soon arrived at his master's camp, and informed him of all that had happened, and of the Rajah's intentions of paying him a visit. Upon this, Cámarúpa ordered

ordered his tents to be struck, and marched directly for Serindib. On his arrival near the city gates, he stopped and encamped for that night. In the morning the Rajah Chitra Pétí, accompanied by his nobles and courtiers, most sumptuously apparelled, came out of the city, and went directly to the Prince's camp. Cámarúpa upon this hastened to meet him, and when they had arrived within a small distance of each other, the Prince, agreeably to the customs and manners of the age, descended from his elephant, and made the Coornish and Tesleem to the Rajah Chitra Pétí. The Rajah then

alighted from his elephant, and raising up the Prince in a most affectionate manner, bid him welcome to his dominions, which he had thus ennobled by his exalted dignity. After this friendly salutation had passed, the Prince led the Rajah into a magnificent tent, where he had prepared a noble banquet for his reception. These two illustrious monarchs, seated on a golden couch, appeared like the two resplendent planets Jupiter and Saturn, in one conjunction ; while all around them, struck with the magnificence of the scene, returned their thanks aloud to the Deity for this happy event.

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The banquet being finished, the Prince Cámarúpa and the Rajah Chitra Péti returned to the city on the same elephant; and on their arrival the Rajah led the Prince to the palace, which had been prepared for the reception of him and his companions, and then retired to give orders, and fix a time for the celebration of the nuptials of his beloved daughter, whom he had ordered to be released from her confinement, and acquainted with the happy arrival of her dear Rajah Cámarúpa. The enamoured Princess, overcome with joy at this unexpected and happy event, resigned herself to the pleasing idea

of at length accomplishing the wishes of her heart, and of rewarding her beloved Camarúpa for his constancy and affection.

Rajah Chitra Pétí having ordered the astrologers of his kingdom to assemble, requested that they would consult the planets for a fortunate hour in which the marriage might be solemnized. The astrologers, in obedience to the commands of their Prince, retired ; and after some days returned, declaring that they had fixed on a most auspicious moment for the celebration of this fortunate event. Upon this intelligence the Rajah gave orders for rejoicings to be made throughout
all

all his dominions, and the city of Serindib became the abode of joy, festivity, and delight.

The day being fixed, the Rajah, accompanied by the nobles of his court, appeared in the great hall of the palace, where he distributed the largest and most valuable of his elephants, adorned in a sumptuous manner, and jewels of high price in profusion, to all who had been invited to the celebration of the nuptials. The banquet was prepared, and a train of the choicest musicians and dancers, by their exquisite performances, contributed to enliven the amusement of this illustrious assembly.

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When night approached, the Prince Cámarúpa, quitting his own palace, mounted a spirited courser, and dressed in the most gorgeous apparel, attended by his faithful companions, went to the royal palace, and entering the assembly, all present were astonished at his exquisite beauty and graceful mien. The Rajah on seeing him arose, and taking him by the hand, led him up a long and spacious flight of steps to a golden throne, embellished with the most brilliant and richest jewels of Golconda, where he seated him amidst the acclamations of the surrounding spectators.

The

The auspicious moment being now arrived, the astrologers, Brahmins, and Pundits of the court approached the assembly with all due respect and submission, and having signified that the hour of the nuptial ceremony was propitious, the whole court resounded with joy and delight, and congratulations to the Prince on his approaching felicity. The Rajah, his nobles, and courtiers then separately presented the Prince with magnificent gifts; after which C amar upa, leaving the assembly, departed to the palace of his beloved Princess; and thus, after a thousand heart-afflicting difficulties, dangerous travels, and innume-

numerable disasters and obstacles, was at length received into the arms of his affectionate wife, the reward he so richly merited; and these two fortunate lovers enjoyed in the company of each other the supremest bliss that mortals can experience. The rejoicings and entertainments continued many days, and each day was more magnificent and splendid than the former.

When the Prince Cámarúpa had thus possessed himself of the object of his affections, he was not unmindful of his faithful friend Mitra Chandra. Recollecting the passion

sion he entertained for the beautiful Kaum Kullai, he asked permission of the Rajah for the marriage of his friend; which being given, the nuptials of these two lovers were celebrated with equal splendor to that of the Prince and his mistress Kaann Lettaü.

The Queen at the accustomed period brought forth a son, which added an increase of felicity to Prince Cámarúpa; and nothing was now wanting to complete his happiness, but the acquainting his father of the events that had happened. For this purpose he requested permission of the Rajah of

Serindib to make a journey to Indostan, in order that he might once more embrace his affectionate parents. Chitra Pétí consented to the request, provided that he would leave his infant son behind, to whom he promised the succession of his dominions. Cámarúpa agreeing to the proposal, preparations were made for his departure, together with that of his dear Princess Kaann Lettaü. Mitra Chandra also, with Kaum Kullai and the rest of his companions, were also to accompany them.

Having taken an affectionate leave of the old Rajah, the Prince
and

and Princesses set out for the kingdom of Indostan, where they arrived in due time, to the inexpressible joy of the father and mother of Cámarupa, who were still alive, and who had long regretted in sorrow and anxiety the absence of their dear son.

As every advantage and happiness in this life is, by decree of Almighty Providence, chequered with a degree of evil and misfortune, shortly after the arrival of Prince Cámarúpa, the aged Rajah yielded up his life into the hands of his Creator, to the great grief of his son and daughter. Upon this, Cámarú-

marúpa, after mourning the accustomed time, ascended the throne of his ancestors ; and he and his beloved Princess Kaann Lettaü continued to reign many years over the kingdom of Oude with justice and beneficence, the admiration and delight of all their subjects.

A
G L O S S A R Y
O F
S A N S C R I T N A M E S,

Which occur in the preceding T A L E,
with their SIGNIFICATIONS ; and
EXPLANATORY NOTES.

Page 1, *R Ajah Pēti*]—Lord of kings,
line 6. ruler.

Page 2, line 11. *Gyán Achárya*]—Teacher
of sacred knowledge.

Ibid. line ult. *Cámarúpa*]—Beautiful as the
God of Love.

Page 4, line 13. *Mitra Chandra*]—Sun and
Moon ; or as some give it, the Moon
of Friendship.

Page 5, line 5. *Vidyá Chandra*]—Splendid
as the Moon in science.

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Page 5, line 9. *Dhanwantari*].—The God of Medicine. In the name of this person an allusion is made to a popular story in Hindoo mythology, being the name of one of the fourteen *Ratnas*, or gems, as they are called, which were extracted from the ocean when churned, by the assistance of the Deity, in the form of a tortoise. The names of the fourteen gems thus produced may probably be acceptable to the reader; they are therefore given:—1. *Amrit*, or the Nectar of the Gods.—2. *Mud Wine*.—3. *Dhanwantari*, the Preserving Physician, who is described as having in one hand a leech; in the other, the fruit *Myrabolan*; and upon his head a small brass vessel. These being emblems of pharmacy, may we not presume to trace the Grecian *Æsculapius* from this source?—4. *Sarangdeenook*, a bow that never failed to carry an arrow to its mark.—5. *Kullbi Birj*, the tree producing Ambrosia, or food of the Gods.—6. *Lacsbmi*, the goddess of fecundity.—7. *Cam Debien*, the parent

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rent cow.—8. *Irāput*, a white elephant.—9. *Ujjur Serwa*, a horse with eight heads.—10. *Chundur Man*, the Moon.—11. *Senkh*, a conch shell, which on sounding bestowed victory on the possessor.—12. *Rama Patara*, a beautiful woman.—13. *Kowustuc Mun*, a wonderful resplendent jewel of inestimable price.—14. *Bekh*, deadly poison.

Page 5, line 14. *Chitra Mana*]—Wonderful mind.

Ibid. line 15. *Mānickya Chandra*]—The Moon's gem.

Page 6, line 2. *Calāvāt Rāsa Rāga*]—Skilled in the art of music, and presiding over theatrical entertainments; *Ras* being the same as *Rag*, a musical measure of the Hindoos; and, according to the opinion of Sir William Jones, the *Rāgni*, or seven divisions of music, are personified in fable and called the *Nymphs of Harmony*.— [See the *Asiatic Miscellany*, Vol. I. *Preface to the Hymn to Indra*.]

Page 16, line 1. " *The Prince thus undeceived,*

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" uttered

“*uttered a loud shout, and instantly swooned away*”]—This excess of grief, arising only from a dream, may appear at first, to an European reader, as absurd and improbable; it is therefore necessary he should be apprised that the Asiatics, in describing the effects of the passion of love, are unanimous in their opinion and belief of the dreadful circumstances occasioned by it. The very name of *Mejnoon*, (a lover whose story has been so beautifully related by the poet Hâtifi,) implies in the Persian language, insane, distracted, furious; as if the passion of love had totally subverted reason and the mental powers. The concurring testimony of the present inhabitants of India and Persia affords additional strength to their national prejudices, and in this light the effects above described will be deemed less absurd.

Page 22, line 2. *Samadhi Pâchanan*]—Equal to *Makadeo* in science, or mature in science.

Page

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Page 25, line 6. *Chitra Pèti*]—The wonderful monarch.

Page 26, line 5. *Cámalatà*]—The plant of love.

Page 28, line 10. *Serendib*, or *Singhala-diupa*]—The Isle of Lion, like Men; the modern Ceylon.

Ibid. line 14. *Cámacalà*]—The art of love.

Page 33, line 6. *Mutchelee Bundur*]—called by Europeans *Mafulipatnam*, a well-known port on the coast of Coromandel.

Page 45, line 5. *Tirea Raj*]—Kingdom of the women.

Page 46, line 3. *Indrawati*]—Like Indra, God of the Sky.

Page 49, line 11. *Pudmarwati*]—Like a Lotus flower. This alludes to the name of a Princess in Hindoo story, who is said to have had the scent or fragrance of the Lotus flower to distil from her body, in consequence of which she received the appellation of *Pudmarwati*; she was, according to the fable,

ble, the wife of Rajah Rattan Sing,
Prince of Chittore.

Page 59, line ult. *Nárawati*]—Like a drop
of water.

Page 63, line 14. *Mount Cáf*]—This place
is a mountain much celebrated in
Oriental fable, where those beings de-
nominated Dives and Perees, or de-
mons and fairies, are supposed to re-
side. The Dives are a race of evil
genii, who are constantly roving about
the world to do all the mischief they
can to mankind. They are in their
natures malignant and spiteful, and
directly opposite to the Perees, who
are of a mild and benevolent disposi-
tion, frequently doing good, and as-
sisting mortals to the utmost of their
power, by counteracting the evil de-
signs of the demons. The Mountain
Cáf, their residence, is the scene of
many surprising relations and adven-
tures, so fully described in Eastern
poetry; this place is called by Me-
ninski, *Caucasus*.

Page 67, line 8. *Soondaróo*]—The beautiful.

Page 76, line 3. “*The men with leathern
sect*”]

feet"]—*Duṛwāl Paicān*,—a race of men, as described by Castellus, inhabiting a country to the north of Indostan; they decoy travellers in the manner above related, and afterwards either strangle, or retain them as slaves.—[See *Meninski*, vol. ii. page 2154.]—Of the existence of this race of men a belief is very prevalent in Asia; but from such belief, and the monstrous absurdity of it, no inference can be drawn that they do exist. If, as the Translator has heard remarked, morality is sometimes inculcated by the Asiatics under the pleasing garb of allegory and fiction, we may conjecture that the author intended to represent a barbarous and uncivilized race, under the fable of the *Duṛwāl Paicān*; in this light it will not be unconsonant to reason to place it.

Page 81, line 7. "*Dashed out his brains*—"]—That I might not anticipate the reader, I have delayed pointing out until this period the striking similarity this adventure of Cāmarūpa's

bears to the story of the celebrated *Sinbad the Sailor*, so pleasantly related in the *Arabian Tales*; it is indeed word for word with that; and if *Cámarúpa* be taken from the original Sanscrit, (of which it bears such strong internal marks, as well of names as of local allusions,) we shall not, on this occasion, hesitate to yield the merit of invention not to the *Arabian*, but to the *Indian* author.

Page 110, line 5. “*I perceived an old ro-
man—*”]—The similitude this story bears to the *Tale of Adonis* and the *Judge’s Wife* in *Ariosto*, will undoubtedly strike the reader; and it is very probable that poet had in view some original Eastern tale when he composed his *Orlando Furioso*. Many of his wild stories are unquestionably of Oriental fabric, from which a very fair inference may be drawn, that those highly romantic tales and fables so prevalent in Italy during the first centuries, are of Asiatic origin, and were introduced into Europe about the time of the first crusades, or perhaps

haps at the still earlier period of the Saracenic invasion of *Spain* and the western provinces of *France*; of which latter opinion is that so highly celebrated and enlightened historian our British Tacitus, who, in his *Decline and Fall of the Roman Empire*, has deduced the tales and fables of romance in Europe from the last-mentioned source.

Page 117, line 12. *Rûpa Swarûpa*—The essence of beauty, or beauty itself.

Page 120, line 1. *Parus*—A particular species of stone, which, according to Hindoo story, is supposed to possess the property of transmuting the baser metals into gold.

Page 120, line penult. *Dwâarakâ*—A celebrated place of worship, to which the Hindoos perform pilgrimages; it is in the province of *Guzarat*, and agreeable to the fable, is the metropolis of the god *Chrisbna*, who built it in commemoration of a victory obtained by him over the giant *Kanfir*, as described in the *Mahabarat*, or Poem on the Celestial Wars.

Page 140, line 7. *Sciluan*]—As this word bears so near a resemblance to our *Ceylon*, and as before-mentioned *Serindib*, or *Swinghala Dwaoipa*, has been given as that island, the Translator is inclined to imagine the author intended one and the same place, or perhaps two separate governments on the same island; at least he has not been able to learn the distinction between them.

Page 159, line antepen. *Gaja Pêti*]—Lord of elephants.

Page 160, line 6. *Jogee*]—A certain class of faquiers, common throughout Indostan.

Page 168, line 5. *Pri'tibi Pêti*]—Lord of the earth.

Page 170, line 1. “*Who at the birth of his child put this ruby on his arm—*”]—It is a custom universally observed throughout the East, for people of condition, and every one who is able, to consult with an astrologer on the birth of their children, and to obtain thereby what they term an auspicious moment, extracted from the presiding planet;
after

after which certain characters are engraved upon a talisman, properly prepared for the purpose; it is then placed upon some part of the infant, and the parents trust, by these means, to guard their offspring from the evils and distresses to which human nature is ever subject; and it is astonishing to conceive what influence this grand principle of *judicial astrology* still maintains in the minds of all ranks of Asiatics.

Page 227, line 3. *The grand festival of Swayamvara*—The word *Swayamvara* in original *Sanskrit* implies, self-betrothed, or the *election of her own bridegroom*: to elucidate which the following short account may, perhaps, be acceptable: It was a custom of very high antiquity among the Hindoo princes, at the time their daughters became marriageable, to assemble by proclamation the Chiefs and Rajahs of the neighbouring states at an appointed day, which was termed *Swayamvara*; on this occasion the intended bride entered the assembly adorned

with a necklace made of the *Lotus* flower, which she bestowed on the person she destined for her husband, in presence of the whole company, after which the marriage was celebrated. This custom is affirmed by the natives still to exist in some parts of India.

Page 261, line penult. *Coornish and Tefseem*]

—This is the mode of salutation observed at the courts of the Princes of Asia, and is generally used as a token of respect from one sovereign to another; it is performed by inclining the body a little, and bringing the right hand to the forehead, and differs from what is termed *Zameen Bofees*, which is actual prostration.

THE END.



